THE PSALTER

ACCORDING TO THE SEPTUAGINT TEXT OF THE ORTHODOX CHURCH

(ANNOTATED)

TOGETHER WITH

TRADITIONAL DEVOTIONAL MATERIAL

Compiled, arranged, and edited by
Richard (John) Staats, M. Div.

This Psalter is dedicated with thanksgiving to God the Holy Trinity;

and to the memory of
The Archpriest George J. Sondergaard
Rector of All Saints of North America Orthodox Church,
Albuquerque, New Mexico
who encouraged me to pursue a translation of the Psalter from the Septuagint
(Memory Eternal);

to
The Archpriest Nikolay Miletkov
Rector of All Saints of North America Orthodox Church
Albuquerque, New Mexico
who has continued to encourage and support
my on-going work on this project;

to
The Rev. Deacon Stephen Henne
All Saints of North America Orthodox Church
Albuquerque, New Mexico
who proof-read many of my earliest efforts
and offered helpful suggestions;

and to my wife, **моя жена,**
Rebecca
who put up with my many hours at the computer
with my books scattered all over the desk
and elsewhere.

INTRODUCTION

The Psalms have always held a unique place of honor of all the Old Testament writings in the Christian tradition. Our Lord Jesus quoted them throughout his ministry, and "while dying on the cross, the only portion of Holy Scripture that He quoted was the Psalter. Of His seven last words, four of them are echoes from the Book of Psalms."[1] He explained to his disciples that the psalms were about him after his resurrection (Luke 24:44). The Apostles quoted the psalms (*e.g.* Acts2:25-28; Romans 3:10-18; 9:36; Hebrews 1:5 *ff*; 1st Peter 2:7). The liturgies of the early Church are filled with quotes from the psalms. Even today, "there is no service of the [Orthodox] Church which is not replete with psalms: the Hours, Vespers, Compline, Matins, even the Divine Liturgy itself; all begin and end with psalms…. In short, the psalms serve as the framework for all our Church services…. Thus one can justly claim that in our sacred services, the Psalter is the most used book of Holy Writ."[2]

The psalms our Lord and the Apostles knew and quoted were not from the Hebrew/Masoretic text (MT) found in most English bibles, but from the Greek text known as the Septuagint (LXX).[3] This text is "the earliest version of the Old Testament Scriptures which is extant,"[4] dating back to Alexandria, Egypt around the third century BC, and the Jews of the Diaspora attributed great authority to it. It is the text most quoted by the New Testament writers and the Fathers of the Church. "From the very beginning, the Septuagint was the version of the Old Testament which was used by the Christian Church. This is attested to, not only by the early Patristic writings and ancient Christian hymnology, but also by the New Testament itself."[5] The Orthodox Church has always regarded the Septuagint to be the divinely inspired text of the entire Old Testament.

However, English translations of the Septuagint have only recently become available. "Only two English translations of the entire Septuagint…[were] ever…published [prior to 2007]. The first was by the American businessman-scholar Charles Thomson…in 1808 and the second by the British cleric Sir Lancelot Charles Lee Brenton…which appeared some thirty-five years later than Thomson's…."[6]

Thankfully, increased awareness of the importance of the Septuagint among biblical scholars and the growing number of English-speaking Orthodox parishes, have produced several relatively recent publications of the Septuagint and its Psalms in English. Translations by Orthodox include:

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[1] Fr. Lazarus Moore, Introduction, *The Psalter*, Diocesan Press, Madras, India, 1971, online.

[2] Forward, *The Psalter According to the Seventy,* Holy Transfiguration Monastery, Boston. 1997; pp 9-11.

[3] According to tradition, seventy rabbis were gathered together on an island in the Mediterranean Sea off the coast of Alexandria by King Ptolemy II (285-246 BCE), where they translated the Hebrew scriptures into Greek. Each rabbi worked separately from the others for seventy days, and when they compared their translations, their translations were all in agreement.

There are places where the New Testament writers obviously quote from the Septuagint, because the Masoretic text does not agree with the quote, *e.g.* Hebrews 10:5 quotes the LXX text of Psalm 39 [40]:6-8, rather than the Masoretic text (notice verse 6 in MT).

[4] Introduction, *The Septuagint with Apocrypha: Greek and English*, Sir Lancelot C. L. Brenton. Zondervan Publishing House, Grand Rapids, MI, 1980; p. i.

[5] Translators' Introduction, *The Psalter According to the Seventy*, p 13.

[6] *A New English Translation of the Septuagint (NETS),* Albert Pietersma and Benjamin G. Wright, editors. The International Organization for Septuagint and Cognate Studies, Inc. Oxford University Press, New York, 2007; p. xiii.

The Psalter According to the Seventy, *Septuagint Psalms*,[7] the St. Athanasius Academy Septuagint text [SAAS] found in *The Orthodox Study Bible* [*OSB*],[8] and *The Orthodox Psalter*;[9] and non-Orthodox publications: *A New English Translation of the Septuagint* [NETS], and *The Lexham English Septuagint* [*LES*].[10]

About this Edition

The Orthodox Church divides the Psalter into 20 sections called *Kathismata*,[11] and each *Kathisma* is divided into 3 parts or *stases.* In monasticism, the entire Psalter is read through weekly, but the number of *Kathismata* and the order in which they are read varies according to the liturgical season. Since many of us have neither the time to read the whole Psalter weekly, nor charts showing the liturgical ordering of the *Kathismata*, I divided the 60 *stases* by 30 days of a month, each day consisting of 2 *stases* (the exception being Psalm 118 [119] which is read in full on the 25th day), allowing the Psalter to be read through monthly.[12] The days of the month are listed above the *Kathismata*, indicating which day that portion of the psalms is read. The *Glory…now and ever* at the end of each *stases* has been retained. The traditional added verses and prayer at the end of each *Kathisma*, as well as the Service of Twelve Psalms, are taken from David James' *Russian Orthodox Psalter*[13] online, with some revisions made to them.

For much of the English-speaking world, the Miles Coverdale translation of the Bible, first published in 1535, and contained in the Great Bible of 1540, is considered by many to be the unsurpassed translation of the Psalms. This translation has been used in all the Anglican Prayer Books from 1551 until revisions in the late 20th century, and was the text the King James Version of 1611 was based upon. The Great Bible Psalter therefore served as the basis for this text. However, because Coverdale relied on the Latin Vulgate and Luther's German Bible, and because an Orthodox Psalter must be faithful to the Greek Septuagint text, there are places where it was simply impossible to follow the Great Bible text.

The Orthodox translations were given priority over non-Orthodox translations: Holy Transfiguration's translation is perhaps the most highly regarded Orthodox translation of the psalms; *The Orthodox Psalter* is excellent for the accurate translation of verb tenses; *The Septuagint Psalms* is in modern English, and uses more descriptive language in its translation; the St. Athanasius Academy Septuagint text in the *OSB*, also in modern English. Online texts consulted were David Mitchell James, *The Russian Orthodox Psalter;* and Archimandrite Lazarus Moore's translation. The Church of Greece text[14] was continually checked, using the *Analytical*

[7] *The Septuagint Psalms*, José M. deVinck and Fr. Leonidas C. Contos, Alleluia Press, Allendale, NJ, 1993.
[8] St. Athanasius Academy of Orthodox Theology, Thomas Nelson, Nashville, 2008.
[9] *The Orthodox Psalter*, Holy Apostles Convent, Buena Vista, CO, 3rd Edition, 2017.
[10] *The Lexham English Septuagint (LES),* Ken M. Penner, General Editor. Lexham Press, Bellingham, WA. 2019. This translation is unique because it uses only the Codex Vaticanus as its source.
[11] *Kathisma* means "sitting," as the reader would read the psalms while everyone else sat to listen; *stases* means "standing," as everyone would stand for the *Glory…now and ever*.
[12] I have provided a rubric for months having 31 days in the 20th *Kathisma*.
[13] *The Russian Orthodox Psalter,* David Mitchell James. Paradise Press, Rye, New Hampshire, 2009.
[14] *Η Βιβλος, The Bible,* K.M. Tsiappoutas and A.I. Koraes, Amazon.com, 2013. Also found online at GOARCH.org.

Lexicon to the Septuagint Expanded Edition[15] to aid in my own translation. Finally, *NETS* was consulted because of its accuracy translating the verbs and its usage of the article. *LES* was also consulted; however the *LES* is based only on one manuscript: Codex Vaticanus.

My purpose in putting this text together was in no wise any attempt to discredit the SAAS found in *The Orthodox Study Bible* text of the Psalms, nor to produce a "better" translation than it or the other translations available. In fact, I first started working on translating the Psalms from the Septuagint several years before the *Orthodox Study Bible* was published. Rather, it was because (1) some people prefer Elizabethan English with its long history as the liturgical language of the English church to today's English used in the SAAS; (2) the SAAS does not indicate the *Kathismata* in the text, something I believe every Orthodox Psalter should have; (3) the verb tenses in the SAAS do not always translate the Greek verb as accurately as could be possible; and (4) the SAAS is based on the *New King James* text, which was the Masoretic text, not the Greek. Unfortunately, there are several places throughout the *OSB* that were not corrected to follow the Greek.[16]

Because the oldest manuscripts were without punctuation marks, punctuation varies between translations. The punctuation found in the Church of Greece text was generally followed.

As José deVinck points out in his Introduction in *The Septuagint Psalms*, "the Psalms are poems…It is well known that parts of the Bible were written in the form of echoing sentences, the second being related in different ways to the first."[17] This translation thus divides the verses so the parallelism and symmetry might be easily seen, and which makes for easier reading.

FOOTNOTES AND QUOTES FROM THE FATHERS:

Footnotes are included to indicate which Greek words are used, as well as to provide additional ways the word might be translated. Where there are differences in the various texts of the Septuagint, variant readings are given.

Footnotes also contain additional information on when certain psalms or verses are chanted during various services and quotes from the fathers. All quotes from the fathers were selected by me from the many quotes found in *The Orthodox Psalter*, unless otherwise noted.

THEE / THOU AND YOU:

Thee / *thou* / *thine* when referring to God was retained because: (1) the Coverdale text uses these; (2) this is the traditional liturgical English, which is still used in many Orthodox Churches; and (3) modern English does not have a "familiar" 2nd person singular form. Thee / thou / thine are meant to express a familial closeness to God. Following the English grammar of Coverdale's time, these pronouns are not capitalized unless they begin a sentence.

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[15] *Analytical Lexicon to the Septuagint Expanded Edition,* Bernard A. Taylor. Hendrickson Publishers, Peabody, Massachusetts. Greek word definitions are from *Greek-English Lexicon of the Septuagint,* Revised Edition, Johan Lust, Erik Eynikel and Katrin Hauspie, Deutsche Bibel-gesellschaft, Stuttgart, Germany, 2003.

[16] As an example, Psalm 22/23 is the text found in the *NKJV*. This may have been done for sentimental reasons, but there are differences between the NKJV text and the LXX, which, I believe, should have been noted in the footnotes, since the MT was retained.

[17] *Septuagint Psalms,* p. ix.

The 2nd person singular form is also used when the psalm refers to a single person, when the context is unclear that this is an individual; if the context is clearly singular, or if the 2nd person plural is used, *you* is used.

THE GREEK VERB:

The tense of the Greek verb expresses "the 'kind of action,' rather than 'time of action,' and there are three basic kinds of action: 'durative'…'simple' or punctiliar…and 'completed'"[18] action.

The *aorist* is "the most prevalent and most important of the Greek tenses,"[19] but it "is very difficult to render into English."[20] The aorist "states the *fact* of the action or event without regard to its *duration*…"[21] When the aorist occurs in the texts, I translated it in the present or in the past tense.

The *imperative* can indicate the occurrence of an act that is not yet in progress, or command stopping an ongoing action; conversely, it can order starting and continuing an action, or order an action to be undertaken at once. *The Orthodox Psalter* translates μή ("not") with the aorist subjunctive, which means "to forbid a thing before it has begun, that is to say, it commands to never do a thing," as "do not ever."[22] I believe this is a good way of translating this, so I follow their example in some verses, also using *never* as well.

The usage of *participles* "is one of the most unique and distinctive characteristics"[23] of the Greek language. Since a participial phrase makes sense in English and can often convey a clearer sense of time, I have retained participial phrases where possible.

THE ARTICLE:

"Nothing is more indigenous to the Greek language than its use of the article."[24] The function of the article is to point out *individual identity*, and its absence often indicates a description, *e.g. theós* without the article signifies divine *essence*; with the article, the divine *person*—"the God" is indicated. When the article is present before *theós*, I have used GOD in the text.

The article is not used indiscriminately in Greek; if it is in the Greek and makes sense in English, it is included in my translation;[25] likewise, if the article is absent in Greek, I omitted it in English when possible.

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[18] *The Orthodox New Testament: The Holy Gospels, Vol. I*; Appendices, III. Greek and English Grammar Notes, Holy Apostles Convent, 1999, p. 564.

[19] *A Manual Grammar of the Greek New Testament,* Dana and Mantey, p. 195.

[20] *A Short Grammar of the Greek New Testament*, Robertson and Davis, pp.295-296.

[21] *Manual Grammar,* p. 193, 194.

[22] *Orthodox Psalter,* Commentary on Psalm 6:1, p. 257.

[23] *Short Grammar*, p.377.

[24] *Manual Grammar,* p.135.

[25] Two examples are from the Prayers before the Psalms: *the Spirit of <u>the</u> Truth* (a quote from John 16:13, τὸ Πνεῦμα τῆς ἀληθείας) and in the Lord's Prayer, *<u>the</u> heavens,* τοῖς οὐρανοῖς (plural).

ITALICIZED WORDS:

When the English becomes awkward due to the omitted article, I have inserted the article in *italics.* Other *italicized* words indicate words added to the English translation (often to follow Coverdale's translation[26]), but are not found in the Greek.

USE OF FEMININE NOUNS AND PRONOUNS:

The gender of the Greek nouns may or may not relate to what we consider "masculine/feminine" in English; for example, *Sophia/wisdom* is a feminine noun in Greek, so its pronoun must also be feminine, *she/her.* Yet, the Church of Agia Sophia in Constantinople is named for Christ, the "Holy Wisdom" of God, so Wisdom here would be understood to be "masculine" in nature, but "feminine" in gender. The same is true with the word for *psychē'* /soul, so I have used a feminine pronoun whenever the soul is referred to. Just as humanity is "masculine" in gender in Greek (*ánthrōpos*), so every human soul is "feminine" (being the "bride of Christ"); see, for example, Psalm 7:6a.

GLORY / DOXA (δόξα):

In both Hebrew and Greek understanding, God's *brightness* or *splendor* can be seen: "God is light" (1st John 1:5). The Jews referred to this *brightness* of God as *shekinah YHWH* and was expressed by the Greek word δόξα (doxa), *brightness, splendor.* English translations usually translate δόξα as *glory* (from Latin *gloria,* "fame, ambition, pride")[27] with no reference to light, losing the understanding of *brightness.* In the following translation, when *doxa* conveys the light of God, words such as *brightness*, *splendor* or *majesty* are used; where *doxa* indicates praise (*to* God), *honor* or *glory* are used.

GLORY…NOW AND EVER….

"Glory…now and ever" separates each *stases* in the Psalter. Following the Greek, Δόξα Πατρί καί Υἱῷ καί Ἁγίῳ Πνεύματι, I omitted *and the* in the Glory; thus: *Glory to Father, Son, and Holy Spirit* is used. The more traditional English *Glory* may be used instead of the one in the text, if one so desires.

WORSHIP / BOWING DOWN:

The word *proskuneō*, often translated as *worship*, means "offering respect" not only to God but also to people, by making a physical demonstration of veneration, usually by bowing down or by prostrating oneself. I have used "bowing down" for *proskuneō*.

Εξομολογέομαι:

The word *eksomologéomai* is used frequently, and its primary meaning is "to confess" or "make grateful acknowledgements;" however, it also translates the Hebrew word meaning "to give thanks" or "chant praises." There are some psalms where I have translated this word as "confess" or "acknowledge" based on the context; there are others where I have translated it as "chant praises" or "give thanks," or "thanksgiving."

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[26] As David James points out in his Preface: Coverdale had a tendency to "add a modifier to certain words in his English translation of the original, e.g., … 'humble petition' for 'petition',…'sore displeasure' for 'wrath,' and so on. The effect of these modifiers is not to change the meaning of the original text, but to enhance it and give it a deeper resonance in English."

[27] *The New College Latin and English Dictionary*, John C. Traupman, AMSCO School Publications, New York. 1966.

τοὺς υἱοὺς τῶν ἀνθρώπων:

Literally, *the sons of the men*, and in ancient thought, it probably was understood that way, since the male seed (*sperma* in Greek) was considered to contain everything needed to produce a child, the woman being merely the fertile or infertile "soil" in which the seed was planted. Hence, *sperma* also meant "offspring" of the man (gender specific).

Anthrōpōn has as its primary meaning "mankind" or "a human being" in contrast to an animal (*anthropology* being the study of human beings in contrast to *biology*, the study of living things—*bios* means *life*). *Uious* literally is a plural male noun, *sons*, and as the Introduction in *The Lexham Septuagint* observes: "the Greek word υἱός—translated 'sons'—almost never refers to both genders; rather it is used when 'sons' is contrasted with 'daughters.' When both genders were intended, a Greek writer would specify 'sons and daughters.'"[28]

The Great Bible, the King James and the RSV all translated this as *children of men*; the New Revised Standard is very inclusive, translating this as *humankind* or *mortals.* In most cases, I have used the literal Greek, *sons* in order to "bring today's reader to the ancient culture rather than the reverse."[29] I also indicated in the footnotes when I have translated the singular *anthropos* in an inclusive manner, such as *one* or *person.*

THE TRANSLATION OF *OURANÓS* (A SINGULAR NOUN):

The Introduction of the *Lexham English Septuagint* states, "'Sky' and 'heaven' would both seem to be candidates [as translations of *ouranós*], but neither is adequate because οὐρανός connoted a divine realm, whereas in current English 'sky' has only physical connotations. On the other hand, 'heaven' as used in contemporary English is almost exclusively about postmortem rewards, which were not at all implied by οὐρανός. Consequently, the preferred English equivalent is 'the heavens' despite the grammatical mismatch in number."[30]

[A note: the Jews referred to the divine realm in the plural, **חשמים**, *hashamim*, and Jesus used the plural in the Lord's Prayer, as found in the Gospels[31]].

TEMPLE AND SANCTUARY:

The word ἱερόν (*ieron*) is used for the temple complex, whereas ναός (*naos*) is reserved for the inner shrine, the holy of holies or sanctuary. This translation follows this distinction.

UNICORNS:

Some psalms use *monókerōs* (*monos*, "one" and *keras*, "horn"), a *unicorn.* As José de Vinck writes in his Introduction, "Any translation referring to an actual animal, such as 'wild ox' is certainly wrong, since all such animals would obviously have two horns."[32]

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[28] see, for example, Gen 5:4; Isaiah 49:22b; Joel 2:28; 2nd Corinthians 6:18. *LES,* Introduction, p. xv.

[29] *LES,* Introduction, p. xv.

[30] *LES,* Introduction, p. xiv.

[31] The plural, *heavens*, is found in *The Orthodox Prayer Book* first published in 1959 by the "Russian Day" Committee of Luzerne and Lackawanna Counties, Pennsylvania, and later by St. Tikhon's Press, South Canaan, PA.

[32] *Septuagint Psalms,* Introduction footnote, p. x.

SUPERSCRIPTIONS, VERSE NUMBERING, AND *DIÁPSALMA* :

The superscriptions are found in every ancient text we have of the psalms, so I have included them in smaller type. Because these are really a part of the psalm, the earliest versification included them, as have I. It is now the custom that when reading the psalms out loud, the superscriptions are not read.

The numbering of verses varies in different translations, especially between the LXX and MT texts, as they are a late addition to the Psalms. The versification in this text follows the Church of Greece numbering.

Diápsalma (*Selah* in Masoretic text) is found throughout the psalms. Although its meaning is uncertain, it seems to imply a pause of some sort, for reflection, or for an "interlude on strings" (*NETS*). As this word is a part of the text, I have included it using Fr. Moore's term, *pause*.

LETTERS OF THE HEBREW ALPHABET:

There are several psalms where I have added letters of the modern Hebrew alphabet, either to indicate octaves in the psalm (118) or acrostic verses. These, of course, are not found in the Greek texts.

Richard (John) Staats
Repose of St. John the Theologian, 26 September 2021

Prayers before Praying the Psalms

Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us.

*O Heavenly King, Comforter, the Spirit of Truth,[1]
present in all places and filling all things,
the Treasury of blessings and Giver of Life:
Come and abide in us,
and cleanse us from every impurity,
and save our souls, O Good One.

❖ ❖ ❖

***From Pascha until Ascension, say instead of* O Heavenly King….**
Christ is risen from the dead, trampling down death by death,
and upon those in the tombs bestowing life. (3x)

From Ascension until Pentecost, begin with the Trisagion Prayers

❖ ❖ ❖

Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

Glory to Father, Son, Holy Spirit,
now and ever, and unto the ages of ages. Amen.

All holy Trinity, have mercy on us.
Lord, cleanse us from our sins.
Master, pardon our transgressions.
Holy One, visit and heal our infirmities, for thy Name's sake.

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[1] *lit,* the Spirit of the Truth, *to Pneúma tēs Alēthei'as*, articles are present—see Introduction.

Lord, have mercy. (3x)

Glory to the Father and to the Son and to the Holy Spirit,
now and ever and unto ages of ages. Amen.

Our Father who art in heaven,
hallowed be thy Name;
thy kingdom come,
thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
as we forgive our debtors;
and lead us not into temptation,
but deliver us from the evil one.

Or

Our Father who art in the heavens,[2]
hallowed be thy Name;
thy kingdom come,
thy will be done, on the earth as in heaven.
Give us today our essential bread.
And forgive us our debts,
as we also forgive our debtors;
and let us not be led into temptation,
but deliver us from the evil one.

Trough the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us and save us.

Lord, have mercy. (12x)

All holy Trinity, God and Creator of the whole world: Come and direct my heart to begin with understanding, and to end with good works, this divinely inspired book which the Holy Spirit uttered through the lips of David, and which I now desire to recite, unworthy though I am. Knowing well my own ignorance, I fall down before thee and pray, beseeching thy help, O Lord! Direct my mind and make my heart steadfast, that I may not grow weary because of the words which my lips read; but that I be gladdened with the understanding of what is read, and myself prepared for the doing of the good works which I learn. And so I say, "Enlightened by good deeds, may I become a citizen of the land, which is at thy right hand, with all of thine elect." And now, O Master, bless me, that, having sighed from my heart, I may sing with my tongue, saying:

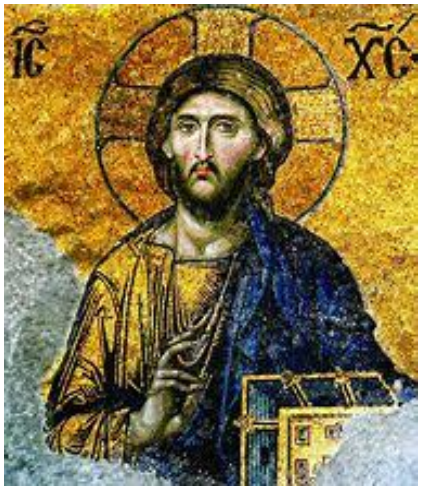
Come, let us worship God our King!
Come, let us worship and fall down before Christ, our King and our God!
Come, let us worship and fall down before Christ himself, our King and our God!

Begin praying the section of psalms appointed for the day, not rapidly, nor yet too slowly, but earnestly with understanding, so the mind may grasp what is being prayed,.

[2] My translation of the Greek text found in Matthew 6:9b-13 of the Patriarchal Text published by the Ecumenical Patriarch of Constantinople in 1904.

essential bread = *epioúsion*; literally, "in addition to the substance," *epi* = "in addition to; above; concerning;" *ousía* = "substance, essence." Jerome translated this into Latin as *supersubstantialem.* The Church has understood this to refer to the Eucharistic bread.

PSALMS (Ψαλμοί)



First Day of the Month

KATHISMA I

Psalm 1

Of David, without superscription among the Hebrews.

Blessed is *the* man[1] who has not walked in *the* counsel of *the* ungodly,
nor stood in *the* way of sinners,
and has not sat in a seat of *the* pestilent.
2 But his will is in the law of *the* Lord;
and in his law will he meditate day and night.
3 And he shall be like the tree having been planted by the streams of the waters,
that will bring forth his fruit in his season.
His leaf also shall not wither;
and *look*, all things, whatsoever he may do, shall prosper.
4 Not so the ungodly, *it is* not so *with them*!
But they are rather like chaff,
which the wind hurls away from the face of the earth.
5 Because of this, *the* ungodly shall not *be able to* stand up in *the* judgment,
neither sinners in *the* council of *the* righteous.
6 For *the* Lord knows *the* way of *the* righteous;
but *the* way of *the* ungodly shall perish.

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[1] *man* is gender specific in all three Biblical languages: in Greek, *anēr*; in Hebrew, *ish*; and in Latin, *vir*. The article is absent, emphasizing the "maleness" of the man. Jesus is the *man* who fulfills this psalm according to the Fathers.

St Basil the Great: "Does [the prophet] exclude women from happiness? By no means! For, the virtue of man and woman is the same, since creation is equally honored in both; therefore, there is the same reward for both." [*Orthodox Psalter – OP*]

Psalm 2

A Psalm of David.

Why did *the* heathen *so furiously* rage?[2]
and *why did the* peoples imagine vain things?
2 The kings of the earth stood side by side,
and the rulers were gathered together,
against the Lord, and against his Christ.[3] (*Pause*)
3 "Let us break their bonds asunder,
and cast away their yoke from us."
4 The One dwelling in *the* heavens shall laugh them *to scorn*:
and the Lord shall hold them in derision.
5 Then shall he speak unto them in his wrath,
and vex them in his sore displeasure.
6 But as for me, I was established *as* king by him upon his holy hill of Sion,
proclaiming the decree of *the* Lord:
7 "*The* Lord said unto me,
'Thou art my Son, today have I begotten thee.
8 Desire of me, and I shall give thee *the* nations for thine inheritance,
and the utmost parts of the earth for thy possession.
9 Thou shalt shepherd them with a rod of iron,
and break them in pieces like a potter's vessels.'"[4]
10 Be wise now therefore, O *ye* kings;
be instructed, all you judging the earth![5]
11 Serve the Lord with fear,
and rejoice in him with trembling.
12 Take hold of instruction, lest at any time *the* Lord should be angry,
and ye will perish from the righteous way.[6]
13 When his wrath is quickly kindled,
blessed are all those putting their hope in him.[7]

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[2] *rage,* from *phryassō*; in Classical Greek, described a high-spirited horse stamping its hoofs and snorting.

[3] *Christ = christoú*; "anointed one; the Messiah."

[4] St Irenaeos: "These things were not said to David, for he did not have dominion over 'the nations,' nor over 'the whole earth,'... so it is clear, the promise to the 'Anointed,' that he should be King over the whole earth, is made to the Son of God, whom David himself acknowledges as his Lord, say, 'The Lord said to my Lord...' for he means that the Father is speaking with the Son...because the promise is the same through both Prophets David and Esaias [Isaiah] that he would be King." [*OP*]

Fr Patrick Reardon: "That 'blessed man' introduced in the first psalm is now proclaimed in the second psalm to be God's only-begotten Son, the sole Mediator between God and man, the Man Jesus Christ." (*Christ in the Psalms,* Conciliar Press, Ben Lomond, CA, 2000.)

[5] *cf.* Wisdom of Solomon 6:1.

[6] follows punctuation of Church of Greece and Holy Transfiguration.

[7] 🕮 **Psalm 2 is prayed in the First Royal Hour of Great and Holy Friday.**

Psalm 3

1 *A psalm by David,*
when he was fleeing from the face of his son Abessalom in the wilderness.

Lord, why are they increased who are afflicting me?
Many are they that are rising against me!
3 Many one there be saying to my soul,
"There is no salvation for him in his GOD." [8] (*Pause*)
4 But thou, O Lord, art my helper;
thou art my glory, and the One lifting up my head.
5 I did call upon *the* Lord with my voice,
and he heard me out of his holy mountain. (*Pause*)
6 I laid me down and slept, *and* rose up[9] *again*;
because *the* Lord himself will sustain me.
7 I will not be afraid of ten thousands of people
setting themselves against me round about.
8 Arise, O Lord! Save me, O my GOD!
Because thou struck all who without cause are my enemies;
thou hast shattered *the* teeth of sinners.
9 Salvation belongs to the Lord;
and thy blessing is upon thy people![10]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 4

1 *Unto the end, with strings; an ode by David.*[11]

When I called, thou didst hear me, O GOD of my righteousness!
Thou gavest me relief *when I was* in affliction.
Have pity on me, and hearken unto my prayer!

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[8] When **GOD** is used, it indicates that the article is present in Greek, literally, "the God." Here, the Greek is literally, *the God of him.*

[9] the word *slept* can also mean being dead; the word *rose up* can also mean *rising from the dead*; a prophetic picture of Jesus' trial with many of the Jews turning against him, his crucifixion with those ridiculing him, and his death and resurrection

[10] 🕮 **Psalm 3 is one of the Six Psalms prayed in Orthros (Matins); Portions of Psalms 1-3 are chanted during Great Vespers.**

[11] St Gregory of Nyssa: "Since, therefore, victory is the end of every contest, to which those look who strip down for the games and engage in the struggle, by the term 'end' in this short inscription, seem to me to heighten the eagerness in those who are contending by means of virtues in the stadium of life. Thus by looking 'unto the end,' which is the victory, they might lighten the labor in the contests by the hope of attaining crowns. When the crown is displayed in advance to those wrestling, it strengthens their zeal for victory even more." [*OP*]

St Jerome: "'Unto the end' is a sign that the message of the psalms pertains not to the present but to the future. If, moreover, the prophet speaks of the future, the prophecy is of Christ." [*OP*]

3 O *ye* sons of men,[12] how long will you be slow of heart?
Why do you take *such* pleasure in vanity,
and seek after falsehood? (*Pause*)
4 Know *this* also, that *the* Lord has made his devout one wondrous;
when I call upon *the* Lord, he will hear me.
5 Be angry, and cease sinning![13]
Feel compunction upon your beds for what you say in your hearts. (*Pause*)
6 Sacrifice a sacrifice of righteousness,
and *put your* trust in *the* Lord.
7 *There be* many *that* are saying, "Who will show us good things?"
The light of thy countenance, O Lord, has been signed upon us.
8 Thou hast put gladness into my heart!
They were multiplied from *the* fruit of their wheat, wine, and oil.[14]
9 In peace I will both lay me down and sleep;
because *it is* thou, Lord, only, *who* makest me dwell in safety.[15]

Psalm 5

1 *Unto the end, for her who obtained an inheritance. A psalm by David.*

Give ear unto my words, O Lord;
consider my cry!
3 Be attentive unto the voice of my supplication, my King and my GOD;
because unto thee will I *make my* prayer, O Lord![16]
4 My voice shalt thou hear at dawn!
Early in the morning will I stand at thy service,
and thou shalt watch over me.
5 Because thou art not a God willing wickedness;
neither shall any evildoer dwell near thee.
6 Such as be transgressors *of the law* shall not stand in thy sight;
thou hated all them that are working iniquity.
7 Thou shalt destroy all those speaking the lie.
The Lord will abhor *both the* blood-thirsty and deceitful man.[17]
8 But as for me, I will come into thy house in the multitude of thy mercy;
in fear of thee will I bow down toward thy holy sanctuary.[18]

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[12] See comment in *Introduction.*
[13] St Paul quotes this verse in Ephesians 4:26a.
[14] In the *Litya* during Vespers, the Priest blesses wheat, wine, and oil.
[15] *safety = elpidi*; this word is usually translated as *hope*, but it can also mean *safety* as in this psalm.
📖 **Psalm 4 is one of the psalms prayed during Great Compline.**
[16] Punctuation follows all Septuagint translations.
[17] gender specific.
[18] The Deacon, beginning with this verse, recites this psalm as the clergy enter the sanctuary to vest and prepare the Eucharistic gifts.
sanctuary = naos, the "inner shrine of a temple; the sanctuary." The psalmist has said, *I will come into thy house /temple*, so now he bows down toward the sanctuary.

9 Lead me, O Lord, in the way of thy righteousness on account of mine enemies;[19]
make my way straight before thee.
10 Because *there* is no truth in their mouth; their heart is vain;
their throat is an open sepulchre;
they kept speaking deceptively with their tongues.
11 Judge them, O GOD!
Let them fall by their own diabolical plotting.[20]
Cast them out according to the multitude of their ungodliness,
since they have embittered thee, O Lord!
12 But let all those putting their hope in thee be merry:
they shall rejoice exceedingly unto the ages!
And thou shalt dwell in[21] them,
and all those loving thy Name shall greatly rejoice in thee.
13 Because thou wilt give thy blessing unto one *the* righteous one.
O Lord, as with a shield of thy favorable kindness hast thou crowned us.[22]

Psalm 6

1 *Unto the end, with hymns concerning the eighth; a psalm by David.*

O Lord, do not ever[23] rebuke me in thine indignation,
neither discipline me in thy displeasure.
3 Have mercy on me, O Lord, because I am weak![24]
O Lord, heal me, because my bones were troubled.
4 My soul also was sore troubled.
But thou, Lord—how long?
5 Turn thee *to me* again, O Lord; deliver my soul!
O save me on account of thy mercy.
6 Because in death *there is* no one remembering thee;
and who will confess thee in hades?[25]

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[19] Follows punctuation of Church of Greece and *Orthodox Psalter*; others punctuate this as, *thy righteousness; because of my enemies, make my way*....

[20] *diabolical,* transliteration of *diabouliōn,* "pejorative plotting, counsel."

[21] *in* them = *en*; could also be translated as *among* them (*cf* Holy Transfiguration, *Septuagint Psalms, NETS and LES*).

[22] 🕮 **Psalm 5 is prayed during the First Hour.**

[23] *do not ever*, is an aorist subjunctive, which has the effect of forbidding an action before it has begun. "It is also the more respectful and deferential form of telling a superior not to do something" [note in *Orthodox Psalter*].

[24] *weak* = *asthenēs*, "bodily weakness; sickness or disease; powerless; feeble, disabled." This can be brought on by demons, so the "workers of iniquity" and "enemies" in vss 9 and 11 are perhaps the demons--*cf* Luke 8:2, 13:11. It is not surprising that St Luke the physician uses this term in his gospel, as *asthenia* is a medical term.

[25] According to the teaching of the Orthodox Church, those who have died are not able to help themselves, so they are unable to repent after they have died.

7 I am weary of my groaning;
every night will I dampen my bed,
I will drench my couch with my tears.
8 My eye was troubled from sorrow;
I grew old among all my enemies.
9 Away from me, all you workers of iniquity;
because *the* Lord has heard the voice of my weeping.
10 *The* Lord has heard my petition;
the Lord has received my prayer.
11 All my enemies shall be put to confusion, and greatly troubled;
they shall be turned back, and be put to great shame suddenly.[26]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Second Day of the Month

Psalm 7

1 *A psalm by David,*
which he sang to the Lord concerning the words of Chousi, a Benjamite..

O Lord my GOD, in thee have I put my trust!
Save me from all those pursuing me, and deliver me;
3 lest at any time he should seize[27] my soul like a lion,
while *there* is none to ransom nor to save.
4 O Lord my GOD, if I have done this *thing*;
if there be any unrighteousness in my hands;
5 if I have repaid *evil unto* those rendering evil unto me;
then let me fall back empty-handed from my enemies,
6 then let the enemy pursue my soul and overtake her;[28]
yea, *let him* tread my life *down* into *the* earth,
and make my honor encamp in *the* dust. (*Pause*)
7 Rise up, O Lord, in thy wrath!
Exalt thyself in the boundaries of thine[29] enemies.
Awake, O Lord my GOD, with a decree which thou hast commanded.

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[26] 🕮 **Psalm 6 is one of the psalms prayed during Great Compline.**
[27] *he should seize* = *arpásē*, 3rd person singular, aorist subjunctive in LXX, "he should seize; snatch; carry off."
[28] *her*, a feminine pronoun referring to the soul. See Introduction: Use of Feminine Nouns and Pronouns.
[29] follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus reads *my enemies.*

8 And so shall a congregation of peoples come about thee:
and for their sakes, return on high.
9 *The* Lord shall judge peoples.
Judge me, O Lord, according to my righteousness,
and according to *the* innocency that is in me.
10 O let *the* wickedness of sinners come to an end;
but guide a righteous one, O GOD,
who art examining *the very* hearts and kidneys.[30]
11 Righteous is my help from GOD,
the One preserving them *who are* upright of heart.[31]
12 GOD is a righteous judge, and strong, and patient,[32]
and not bringing on wrath every day.
13 If ye do not turn yourselves around, he will whet his sword;
he has bent his bow, and made it ready.
14 And he has prepared on it instruments of death;
he forged his arrows against those hotly burning.[33]
15 Behold, *the ungodly* travailed with iniquity;
he has conceived pain, and brought forth unrighteousness.
16 He has dug a pit and cleaned it out;
and will fall himself into the *very* hole he made *for another*!
17 His travail shall return upon his own head,
and his unrighteousness shall fall on his own pate.
18 I will confess the Lord, according to his righteousness;
and I will chant psalms to the Name of the Lord, the Most High!

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[30] *kidneys* were considered to be the seat of emotions and affections.

[31] Fr Patrick Reardon: "This is the prayer of someone whose hands are clean and mind undefiled, a man whose conscience finds nothing for which to reproach him. The voice of this psalm is His of whom St. Peter wrote that He 'committed no sin, nor was deceit found in His mouth" (2 Pet. 1:22). This is supremely a psalm of the Lord's redemptive sufferings at the hands of injustice....To pray this psalm properly is to enter into the mind of the Lord in the context of His redemptive Passion. It is not to give expression to our own personal feelings, but to discover something of His." (*Christ in the Psalms*)

[32] Some mss omit *and strong and patient*.

[33] St John Chrysostom: "In case those who hear that God is long-suffering, and they should become more careless, he added, 'If you do not turn yourselves around, he will polish his sword.' He then depicts him not only holding a sword but even being fully armed...He is saying that he prepared punishments for those due to be punished...God, therefore, is giving notice. He is allowing a delay....He does everything to avoid inflicting what he threatens." [OP]

St Basil: "Carnal loves burns the soul, and so do desires for money, fiery fits or wrath, griefs which inflame and melt the soul and fears which estrange from God." [OP]

Psalm 8

1 *Unto the end, concerning the winepresses;*[34] *a psalm by David.*

O Lord, our Lord, how wonderful is thy Name in all the world!
because thy magnificence is exalted far above the heavens!
3 Out of mouths of babes and nurslings hast thou perfected praise for thyself,[35]
on account of thine enemies,
that thou mightest destroy *the* enemy and avenger.
4 For I will consider the heavens, *even the* works of thy fingers—
the moon and stars—things *which* thou established!
5 What is man[36] that thou art mindful of him?
and *the* son of man, that thou attendest to him?
6 Thou madest him for a short time less than *the* angels;
thou hast crowned him with glory and honor,
7 and thou settest him over the works of thy hands.
Thou hast put all things in subjection under his feet:[37]
8 all sheep and oxen;
yea, even the livestock of a field;
9 the fowls of the sky, and the fishes of the sea—
the things moving through the paths of the sea.
10 O Lord, our Lord,
how wonderful is thy Name in all the world![38]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Conceived in iniquities, prodigal that I am, I dare not gaze upon the heights of heaven; yet, confident of thy love for mankind, I cry: O God, cleanse me and save me, the sinner!

If the righteous person can hardly be saved, where shall I, the sinner, find myself? I have not borne the burdens and heat of the day; yet number me among those who were hired at the eleventh hour, O God, and save me!

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[34] St Jerome: "Since there are three solemn celebrations—Pascha, Pentecost, and Tabernacles—so there are three psalms bearing the title 'the winepresses:' the 8th, the 80th, and the 83rd. No other number could have winepresses. The 8th day, symbol of the Day of Resurrection, is in the singular number. On the other hand, the 80th in eight decades is a different and greater number. You note that these winepresses are superscribed only on the Day of Resurrection, the 8th day and the 80th. Someone may inquire, 'Why, then, 83?' These winepresses belong to the mystery of the Trinity...." [OP]

[35] See Matt 21:16 where Jesus quotes this from the LXX text, not the Hebrew.

[36] *ánthrōpos*, not necessarily gender specific.

[37] See Hebrews 2:6-10.

[38] 🕮 **Psalm 8 is the Communion hymn on Lazarus Saturday, and is also sung on Palm Sunday.**

Glory to Father, Son, and Holy Spirit.

Thy Fatherly embrace do thou hasten to open unto me, who have wantonly wasted my life as did the Prodigal, and who now gaze upon the inexhaustible wealth of thy mercy, O Savior. Reject not my heart in its poverty, for with compunction I cry to thee, O Lord: Father, I have sinned against heaven and before thee.

Now and ever, and unto the ages of ages. Amen.

O most holy Virgin, hope of Christians, with the heavenly hosts unceasingly entreat God to whom thou gavest birth in manner past understanding and recounting, that he may grant remission of sins, and amendment of life to all of us who with faith and love ever honor thee.

Lord, have mercy. [40x]

And this Prayer:

O Master, Almighty, Unapproachable, Origin of light and Power beyond comprehension, the Father of the hypostatic Word, and from whom came forth the Spirit who is one with thee in power; who, for the sake of the mercy of thy loving-kindness, and thine ineffable goodness, hast not scorned human nature which is held fast in the darkness of sin; but hast illumined the world with the divine beacons of thy sacred teaching: the Law, and the Prophets. Who in latter times wast well pleased for thine only-begotten Son to shine forth upon us in the flesh, and guide us to the effulgence of thy glorious light. Let thine ears be attentive unto the voice of our supplication, and grant, O Lord, that we may pass the whole night of this present life with a vigilant and watchful heart, awaiting the Manifestation of thy Son and our God, the Judge of all. And may we, without having lain down to sleep, but keeping vigil and upright, enter together into his joy, where the voice of those beholding the ineffable beauty of thy face is unending. For thou art a good God and the Lover of mankind, and unto thee do we send up glory: To Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Second Day of the Month (continued)

KATHISMA II

Psalm 9

1 *Unto the end, concerning the hidden things of the Son;*
a psalm by David.

I will confess thee, O Lord, with my whole heart;
I will recount all thy marvelous works!
3 I will be glad and greatly rejoice in thee;
yea, I will chant psalms unto thy Name, O Most High!
4 When my enemy is driven back,
they shall grow weak, and perish before thy face.[39]
5 Because thou maintained my judgment and my cause;
thou art seated upon a throne, judging in righteousness.
6 Thou hast rebuked *the* nations, and the ungodly *one* perished;
thou hast blotted out his[40] name unto the ages,
even unto the ages of ages.
7 The swords of the enemy have utterly failed,
even *his* cities didst thou destroy.
The remembrance of him has perished with a resounding sound!
8 But the Lord endures unto the ages!
He has *also* prepared his seat for judgment,
9 since he himself shall judge the inhabited world[41] in righteousness;
he shall judge peoples in uprightness.
10 *The* Lord also became a refuge for the pauper,
a helper in good seasons, *and* in afflictions.
11 And those knowing thy Name will *put their* hope in thee;
because thou, Lord, didst not forsake those seeking thee.
12 O chant psalms unto the Lord who is dwelling in Sion!
Proclaim his ways among the nations.
13 Because while avenging their blood, he remembered them;
he forgot not the cry of the needy.
14 Have mercy on me, O Lord!
Consider my humiliation *which I suffer* from my enemies,
O thou who art lifting me up from the gates of death—
15 that I may declare all thy praises in the gates of daughter Sion.[42]
We will greatly rejoice in thy salvation!

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[39] The *enemy* is not our fellow human being, but the demons, as St Paul reminds us in Ephesians 6:12. Compare this verse also with bedtime prayer based on Psalm 67, *...as wax melts before the fire, so let the demons perish from the face of those loving God, and placing upon themselves the sign of the Cross...*

[40] *ungodly* and *his* are singular in Church of Greece, Holy Transfiguration and *Orthodox Psalter*.

[41] *oikouménēn*, "the inhabited world."

[42] *daughter Sion*, is a term of endearment for Jerusalem.

We follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece, and *Codex Vaticanus*, reads *I*.

16 Nations are ensnared in a grave of their own making;
in this *same* net which they hid *privily* was their foot taken.
17 *The* Lord is known when he executes judgments;
the sinner was caught by the works of his own hands. (*Pause*)
18 Let sinners be turned away into hades—
all those nations forgetting GOD.
19 Because the beggar shall not be forgotten unto *the* end;
the patient abiding of the paupers shall not perish forever.
20 Rise up, Lord! Let not man[43] have the upper hand!
Let nations be judged in thy sight.
21 Put a lawgiver over them, O Lord.
Let nations know themselves to be *but* men! (*Pause*)

[Psalm 10 begins here in the Masoretic text.]

22 Why hast thou stood so far off, O Lord?
Why art thou overlooking us in good seasons, *and* in afflictions?
23 When the ungodly *one* is acting arrogantly, the beggar burns within.
The *ungodly* are being caught in the crafty wiliness that they are devising;
24 because the sinner praises himself in the lusts of his soul,
and the unrighteous *person* blesses himself.
25 The sinner provoked the Lord.
According to the abundance of his anger, he refuses to seek GOD;
neither is GOD in his thoughts.[44]
26 His ways are impure in every season;
thy judgments are far removed from his sight.[45]
He will thumb his nose at all his enemies,
27 because he has said in his heart, "I shall in no wise be shaken!
I shall be without adversity from generation to generation."
28 His mouth is full of cursing, and bitterness, and fraud;
under his tongue are trouble and pain.[46]
29 He lurks in ambush with *the* rich,
in secret places to murder *the* innocent one;
his eyes are set against the pauper.
30 He lies waiting secretly, *even* like a lion in his den;
he lies in wait that he might seize the beggar,
that he might seize a beggar as he was luring him.

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[43] *man...men* = *ánthrōpos*, not necessarily gender specific.
[44] lit., GOD is not before him.
[45] St Chrysostom: "Dost thou see the fruit of vice? Their light is extinguished, their thinking impaired, they are taken captive by carnality. Just as one disabled continually falls into a pit, so too these people, since they do not have the fear of God before their eyes, are spending their time in vices. Not that they are at one time practicing virtue and another time vice, but permanently in vice. They are neither mindful of Gehenna, nor of the future judgment, nor of their responsibility in the accounts to be rendered. Very miserable is the one who, living in captivity to vice, has extinguished the light coming from the fear of God." [OP]
[46] *trouble and pain* in Greek read poetically, *kópos kai pónos*.

31 He will lower himself in his snare;
he will crouch down and fall upon the needy,
so that he might lord it over *the beggar*.
32 Because he said in his heart, "God has forgotten;
he has hidden his face, so as never to see it."
33 Arise, O Lord my GOD! Lift up thy hand!
Forget not the needy!
34 Why did the ungodly one provoked GOD?
Because he said in his heart, "He will not demand an account."
35 *Surely* thou hast seen *it*, because thou beholdest pain and anger,
that thou mayest deliver him into thy hands.
The beggar has abandoned himself unto thee;
thou art the One helping an orphan.
36 Break the power[47] of the sinner and evildoer!
His sin will be sought out, and he shall in no wise be found any more.
37 *The* Lord shall be King unto the ages, even unto the ages of ages![48]
You will perish, O nations, out of his land.
38 Lord, thou hast heard the desire of the needy;
thine ear hearkened to the preparedness of their heart,
39 to do justice for *the* orphan and humble,
so that no one[49] may increase his boasting upon the earth!

Psalm 10 (11)

1 *Unto the end; a psalm by David.*

In the Lord put I my trust!
How shall ye say *then* to my soul,
"Flee like a sparrow unto the mountains?"
2 Because, lo, the sinners have bent their bow;
they made ready their arrows for *the* quiver,
that they may *privily* shoot down the upright of heart in a moonless night.
3 Because what thou hast fashioned, they pulled down!
But the righteous one, what did he do?
4 *The* Lord is in his holy sanctuary;[50]
the Lord's throne is in the heavens.
His eyes are fixed upon the pauper;
his eyelids try the sons of men.
5 *The* Lord closely examines the righteous one,
as well as the ungodly one;
but the one delighting in unrighteousness abhors his own soul.

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[47] literally, *break the arm.*
[48] *unto the ages...* is omitted in SAAS, perhaps a typo as it is found in all texts of the LXX.
[49] *no one*; lit *ánthrōpos*.
[50] *sanctuary* = *naos*; "inner shrine; sanctuary; the holy place."

6 Upon sinners he shall rain down snares, fire, and brimstone;
and a tempestuous wind *shall be* the portion of their cup.
7 Because *the* Lord is righteous and loved righteousness;
his countenance beheld things that are just.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Third Day of the Month

Psalm 11 (12)

1 *Unto the end, concerning the eighth; a psalm by David.*

Save me, O Lord, because there is not *one* godly *man* left;[51]
because truths have diminished from the sons of men!
3 They talk of vanities everyone with his neighbor;
deceitful lips are in *their* heart,
and in *their* heart are evils spoken.
4 May *the* Lord root out all deceitful lips,
and a tongue speaking boastful *things*;
5 those saying, "We will exult our tongue!
Our lips are our own! Who is lord over us?" [52]
6 "Now, because of the misery of the beggars,
and because of the *deep* sighing of the needy,
I will up," says *the* Lord;
"I will establish *him* in salvation; I will speak boldly because of him!"
7 The words of *the* Lord are pure words;
even as silver having been refined in fire,
tried in the earth, having been purified seven times.
8 Thou, O Lord, shalt protect us and preserve us from this generation,
even unto the ages.
9 The ungodly are walking about on every side;
according to the measure of thy greatness hast thou exalted the sons of men.

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[51] *left* = *ekléloipen,* "has ceased to be; has died; has failed."

[52] St Chrysostom: "These are the words of insane and deranged people....This is a mark of madness, of frenzy, and a sign of a corrupt spirit. On this account comes countless evils. Paul says the opposite: 'You were bought with a price, glorify then God in your body and in your spirit, which are God's [1st Cor. 6:20]'." [OP]

Psalm 12 (13)

1 *Unto the end; a psalm by David.*

How long wilt thou forget me, O Lord? forever?
how long wilt thou hide thy face from me?
3 Until when shall I hold counsels in my soul,
and be so vexed in my heart day and night?
How long shall mine enemy triumph over me?
4 Look upon me, *and* hear me, O Lord my GOD!
Lighten mine eyes, lest at any time I sleep unto death;
5 lest at any time mine enemy say, "I have prevailed against him!"
For if I am shaken, those afflicting me will greatly rejoice.
6 But as for me, my hope is in thy mercy!
My heart shall rejoice exceedingly in thy salvation!
I will sing unto the Lord, the One having dealt bountifully with me!
Yea, I will chant psalms unto the Name of *the* Lord, the Most High![53]

Psalm 13 (14)

1 *Unto the end; a psalm by David.*

A fool has said in his heart, "There is no God!"[54]
They became corrupt, and were wallowing in iniquities;
there is none doing good, no not one.
2 *The* Lord leaned down from the heavens to look upon the sons of men,
to see if there were any having understanding,
or were seeking after GOD.
3 *But they are* all are gone out of the way,
they are altogether rendered useless;
there is none doing good, no not one.[55]
[*Their throat is an open sepulchre;*
they kept speaking deceptively with their tongues;
poison of asps is under their lips,
their mouth is full of curses and bitterness.
Their feet are quick to pour out blood,
destruction and misery are in their ways,
and they know not the way of peace.
There is no fear of God before their eyes.]
4 Will they never learn, those working iniquity?
Those eating up my people as if they were bread,
call not upon the Lord.[56]

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[53] 🕮 **Psalm 12 is one of the psalms prayed during Great Compline.**

[54] Could also be translated, *nothing divine* (*theós* without the article).

[55] SAAS, *Septuagint Psalms, LES*, and a footnote in Church of Greece text, following Codex *Vaticanus*, adds the following verses (in italics), but these are omitted in Holy Transfiguration, *Orthodox Psalter,* and *NETS*.

[56] Punctuation follows Church of Greece, Holy Transfiguration, *Orthodox Psalter* and *NETS*.

5 There they feared with fear, *even* where no fear was,
because *the* Lord[57] is in *the* generation of *the* righteous.
6 *As for you,* ye have dishonored *the* counsel of a beggar;
but the Lord is his hope!
7 Who shall give the salvation of Israel out of Sion?
When the Lord returns *the* captivity of his people,
then shall Jacob rejoice, and Israel shall be glad.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 14 (15)

1 *Unto the end, concerning the eighth; a psalm by David.*

Lord, who shall dwell in thy tabernacle?
or who shall rest upon thy holy mountain?
2 *Even* he who is walking blamelessly, and doing *the thing* that is right,
speaking truth in his heart;
3 who has used no deceit with his tongue,
nor done evil to his neighbor, and has not slandered his next of kin.
4 The one working evil is set a nought in his sight;
but he honors those fearing the Lord.
He swears an oath unto his neighbor,
and does not break his promise;
5 he has not given his money upon usury,
nor taken bribes against *the* innocent.
The *one* doing these things shall not be shaken unto the ages.

Psalm 15 (16)

1 *A pillar inscription by David.*[58]

Preserve me, O Lord![59]
because in thee have I put my trust.
2 I said unto the Lord, "Thou art my Lord;
because my goods are nothing unto thee."
3 The Lord made wondrous the saints on his earth;
he has worked all his will in them.

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[57] Holy Transfiguration and *Orthodox Psalter*; Church of Greece, *NETS,* and *Lexham Septuagint* read, *God*.

[58] St Gregory of Nyssa: "This expression [*pillar inscription*] shows that it is necessary to keep this word indelibly imprinted on our memory, since the memory is the *stele* [Greek word for *pillar*] of the soul, and the inscriptions on his *stela* are instances of good deeds...." [OP]

[59] The MT (Hebrew) text reads, *O God* (אֵל), as does the King James; all LXX texts read, *Kyrie*, "Lord."

4 Their weaknesses were increased; after these things they hastened.[60]
I will not assemble their assemblies of blood,
neither will I ever make mention of their names with my lips.
5 *The* Lord *himself* is *the* portion of mine inheritance, and of my cup.
Thou art the One restoring my inheritance to me.
6 Measuring lines fell for me in the pleasant *places*;
yea, my inheritance is most excellent to me.
7 I will bless the Lord, the One having caused me to understand;
and my kidneys[61] also instructed me, even until night.
8 I was seeing the Lord always before my face;
because he is at my right hand, therefore I shall not be shaken.
9 Wherefore my heart was gladdened,
and my tongue rejoiced exceedingly;
my flesh also shall dwell in hope.
10 *For why?* because thou wilt not abandon my soul in hades;
neither shalt thou give thy Holy One to see decay.[62]
11 Thou made known to me the paths of life:
thou wilt fill me with gladness with thy countenance.
At thy right hand are delights unto the end.

Psalm 16 (17)

1 *A prayer by David.*

Hear my just cause, O Lord, attend to my petition!
Hearken unto my prayer going forth out of innocent lips.[63]
2 Let my vindication come forth from thy face;
let mine eyes witness what is right
3 Thou hast probed my heart, thou examined it by night;
thou hast tested me as with fire, and found no wickedness in me.[64]
4 That my mouth might not speak of human works,
through the words of thy lips I have kept me to difficult ways.
5 O hold thou my steps in thy paths,
that my footsteps be not shaken!
6 I cried out *to thee*, O GOD, and thou didst hear me:
Incline thine ear to me, and hearken unto my words.
7 Show the marvels of thy mercies,
O Savior of those putting *their* hope in thee!

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[60] St Athanasios: "He reverts here to the idolaters, sickened by sins, who come to hear the preaching; that is, they hastened to hearken to it...." [OP]
[61] *kidneys* were considered to be the seat of emotions and affections.
[62] *give* = *dōseis,* future of *dídōmi* "to give; allow." Verses 8-10 are quoted by Peter in Acts 2:25-27 in reference to Jesus.
[63] Literally, *lips not deceitful.*
[64] Fr Reardon: "Psalm 16 so stresses [the] quality of righteousness that no other member of the human race could pray this psalm in such literal truth [as Jesus]." *Christ in the Psalms.*

8 Keep me as the apple of an eye from such resisting thy right hand.
With shelter from the wings[65] of thy garment shalt thou shelter me
from the face of the ungodly who are afflicting me.
9 Mine enemies compassed my soul round about;
10 their fat enclosed their hardened hearts;
their mouths spoke arrogantly.
11 Casting me out, they now surround me *on every side*;
they set their sights to pervert justice on the earth.[66]
12 They seized me, like a lion *that is* greedy for his prey,
and like a *lion's* whelp lurking in secret *places*.
13 Rise up, O Lord! Outrun them, and trip up their heels!
Deliver my soul from the ungodly,
thy Sword from the enemies of thy hand!
14 O Lord, for a short time distribute to them from the earth in their lives.
Though their bellies were filled with thy hidden things,
they satisfied themselves with swine,[67] and left the remnants for their babes.
15 But as for me, I shall appear before thy face in righteousness;
when thy splendor is revealed to me, I shall be satisfied.[68]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

As I am a tree barren of fruit, O Lord, I am utterly devoid of the fruit of contrition; I fear lest I be cut down, and am afraid of the unquenchable fire. Wherefore, I pray thee: Before these are necessary, do thou convert and save me!

My iniquities have risen up against me like the waves of the sea. Like a mariner alone upon the deep, I am buffeted by the tempest of my transgressions. Yet guide me by repentance into the calm haven, O Lord, and save me!

Glory to Father, Son, and Holy Spirit.

"Have mercy upon me," said David; and I cry out to thee, "I have sinned, O Savior! Having cleansed me by repentance, save me!"

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[65] *wings = pterúgion,* "wings; ends; border; flap (of a garment). *Wings of thy garment, ie,* long, wide sleeves like those found on a priest's riassa /cassock, seems a better translation when referring to the Person of God.

[66] an idiomatic phrase; literally, *to look askance on the earth,* or *to turn me in the earth.*

[67] swine = *ueíōn*, "pigs, swine," follows Holy Transfiguration, *Orthodox Psalter* and *Septuagint Psalms*; an alternate reading is *uiōn*, "sons." Because the verb *echortásthēsan* means primarily "to feed on, to stuff oneself," "sons" seems to be a strange choice. Augustus reportedly made a pun that he would rather be Herod's pig (*ὗειος - ē´ēos*) than his son (*υἱός - ēós*)."

[68] 🕮 **Psalm 16 is prayed during the Third Hour.**

Now and ever, and unto the ages of ages. Amen.

O Theotokos, fervent intercession for Christians: Beseech thy Son, that by thy supplications he may deliver us from all the malice and cruelty of the foe, and grant us forgiveness of the sins we have committed, for the sake of the loving-kindness of his mercy, O Virgin Mother.

Lord, have mercy. [40x]

And this Prayer:

O Almighty Master, Father of our Lord Jesus Christ, thine only begotten Son: Grant me an undefiled body, a pure heart, a vigilant mind, an intellect not given to prodigality, and that the Holy Spirit may come upon me, unto the acquisition and sufficiency of truth in thy Christ, with whom glory, honor and worship is due unto thee, with the Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Fourth Day of the Month

KATHISMA III

Psalm 17 (18)[69]

1 *Unto the end; for the servant of the Lord, David, who said unto the Lord*
the words of this ode in a day in which the Lord rescued him
from his enemies' hand and from Saul's hand,
2 *and he said:*

I will love thee, O Lord, my strength!
The Lord is my firm foundation, and my refuge, and my deliverer.
3 My God *is* my helper, in whom I will trust;
my buckler, *the* horn also of my salvation, and my protector.

[69] This is found with variations in 2nd Kingdoms [MT 2nd Samuel] 22.

4 Praising *him,* I will call upon the Lord,
and so shall I be saved from mine enemies.
5 *The* throes of death compassed me,
and *the* floods of ungodliness made me afraid!
6 *The* pangs of hades came about me;
the snares of death overtook me.
7 And in my affliction I called upon the Lord,
and I cried out unto my GOD.
He heard my voice out of his holy sanctuary, and my crying *came* before him;
it shall enter *even* into his ears.
8 And the earth quaked, and was made to tremble;
the *very* foundations also of *the* mountains were troubled and shaken,
because GOD was wroth with them.
9 *S*moke went up in his wrath,
and a *consuming* fire from his countenance set all aflame,
so that coals were kindled by it.
10 He bowed *the* heavens also, and came down,
and a thick darkness was under his feet.
11 And he rode upon Cherubim, and did fly;
he *came* flying upon wings of *the* winds.
12 And he made darkness his hiding place;
his pavilion round about him *was* dark water in the clouds of mists.
13 From the far-shining brightness before his face,
hailstones passed through the clouds, and coals of fire!
14 *The* Lord also thundered out of the heavens,
and the Most High gave forth his voice!
15 He sent out arrows, and scattered them;
and he multiplied lightnings, and troubled them.
16 And the springs of the waters were seen,
and the foundations of the round world[70] were revealed,
at thy chiding, O Lord,
at the blasting of the breath of thy displeasure.
17 He sent from on high and fetched me;
he took me to himself out of many waters.[71]
18 He will deliver me from my strongest enemies, and from those hating me;
because they were too mighty for me.
19 They came upon me in *the* day of my trouble;
but *the* Lord became my upholder.

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[70] *round world = oikouménēn*, lit, "the inhabited world."

[71] *...took hold of me; he took me to himself out of many waters*; *many /pollōs* can also mean "abundant, much," and could refer to the waters of baptism, the *abundant water* in which one is immersed. In baptism, God "takes hold of" us and "takes us to himself." In baptism, God also "rescues us from our strongest enemies, and from those hating us", that is, the demons, through the exorcisms over the catechumens and the baptismal water.

20 He brought me forth also into a broad space;
he himself shall rescue me, because he desired me.[72]
21 And *the* Lord shall reward me according to my righteousness,
and according to the purity of my hands shall he recompense me.
22 Because I have kept the ways of *the* Lord,
and did not act impiously toward my GOD,
23 since all his judgments were before me;
and I did not cast his commandments away from me.
24 I will also be blameless before him,
and will eschew my own iniquity.
25 Therefore *the* Lord will reward me according to my righteousness,
and according unto the purity of my hands in his eyesight.[73]
26 With a holy *one* thou shalt be holy,
and with the innocent man[74] thou shalt be innocent;
27 and with an elect *one* thou shalt be elect,
and with a perverse *one* thou shalt turn aside.
28 Because thou shalt save a humble people,
but shalt bring down the haughty eyes of the proud.
29 Because thou shalt light my lamp, O Lord my GOD,[75]
thou shalt make my darkness to be light.
30 Because in thee I shall be delivered from a gang of brigands,[76]
and in my GOD I shall leap over a wall.
31 *The way of* my GOD is a blameless way:
the sayings of *the* Lord are tried in the fire;
he is a shield to all those putting their hope in him.
32 Because who is God,[77] but the Lord?
or who is God, except our GOD?
33 It is GOD who is girding me with strength,
and making my way blameless;
34 strengthening my feet like the feet of a hart,[78]
and setting me on the high places;
35 teaching my hands for battle;
and mine arms thou hast made *like* a bow of brass.

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[72] The Jewish leaders taunt Jesus with nearly these exact words while he was on the Cross (*cf.* Matt. 27:43). SAAS text has a misprint here, repeating vs 18.
[73] In verses 21-25, *me/I* refers to Jesus.
[74] *man* is gender specific.
[75] Follows Church of Greece punctuation.
[76] *peiratēpíou*, "a gang of pirates or brigands / raiders; a trial." In David's situation, "brigands" makes sense; if this is in the mouth of Jesus, "trial" might be the better translation.
[77] This could also be translated as, "...who is *divine* but the Lord...who is *divine* except our GOD?" because the article is absent, emphasizing the divine nature.
[78] *hart = eláphou*, "deer, hart." *Hart* is the male of the red deer, especially over five years old. See also Ps. 41/42: 2.

36 Thou hast given me a shield of salvation;
thy right hand also held me up,
and thine instruction corrected me completely;
yea, thine instruction itself shall teach me.
37 Thou hast enlarged my steps under me,
and the tracks of my feet did not weaken.
38 I will follow upon mine enemies, and will overtake them;
neither will I turn again till they fail!
39 I will greatly afflict them,
so they shall never be able to stand,
but shall fall under my feet!
40 And thou hast girded me with strength for battle;
thou didst shackle the feet of all those having risen up against me
under me.
41 Thou hast made mine enemies also to turn *their* backs upon me,
and thou hast destroyed those hating me.
42 They cried out, and there was none to save them;
yea, even unto the Lord *they cried*, but he did not hear them.
43 And I will grind them small as dust before *the* face of *the* wind:
I will trample them down like *the* clay in *the* streets.[79]
44 Thou shalt deliver me from the quarreling of *the* people!
Thou shalt set me at the head of nations;
a people *whom* I have not known shall serve me![80]
45 As soon as their ear heard, they obeyed me.
Sons of strangers feigned obedience[81] unto me.
46 Sons of strangers grew old,
and limped away from their paths.
47 *The* Lord lives; and blessed is my GOD!
And may the God of my salvation be exalted:
48 the God giving vengeance to me,
and subduing peoples under me—
49 my deliverer from my angry enemies!
Thou shalt exalt me above those rising up against me;
thou shalt rescue me from a wicked man.[82]
50 Because of this I will confess thee, O Lord, among nations,
and will chant psalms unto thy Name:
51 *who is* magnifying the salvation of his king,
and dealing mercifully with his anointed,
with David, and his seed unto the ages.

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[79] Vss. 38-43; Fr Reardon: "...it is the fallen angels that we should see referenced in so many lines of this psalm, for against them our Lord waged a combat without quarter" (*Christ in the Psalms,* p. 34).
[80] Christ reaches out to the Gentiles, and they accept him—*cf* Romans 15:9.
[81] literally, *lied to me.*
[82] gender specific.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 18 (19)

1 *Unto the end; a psalm by David.*

The heavens declare *the* glory of God;[83]
and the firmament proclaims his handiwork.
3 Day unto day pours forth speech;
and night unto night proclaims knowledge.
4 There is neither speech nor words
in which their voices are not heard.
5 Their sound has gone out into all the earth;
and their words to the ends of the inhabited world.[84]
6 He pitched his tabernacle in the sun;
and he, coming forth like a bridegroom out of his chamber,
will rejoice like a giant to run his course.
7 He goes forth from the uttermost border of *the* heavens,
and his goal is unto the outermost part of *the* heavens;
and there is nothing hid from his heat.
8 The law of the Lord is a perfect *law*, converting souls;
the testimony of *the* Lord is sure, giving wisdom to infants.
9 The statutes of *the* Lord are upright, rejoicing a heart;
the commandment of the Lord is far shining, giving light *to the* eyes.
10 The fear of *the* Lord is pure, enduring unto the ages of ages;
the judgments of *the* Lord are true, having been justified altogether.
11 More to be desired *are they* than gold,
yea, *than* many precious stones;
sweeter also than honey, and honeycomb.
12 Moreover, thy servant guards them;
and in keeping them there is great reward.
13 Transgressions—who shall understand *them*?
Cleanse me from my secret *faults;*
14 and spare thy servant from those of others.
If they should get no dominion over me, then shall I be undefiled,
and I shall be cleansed from great sin.
15 And let the words of my mouth, and the meditation of my heart,
be always pleasing in thy sight,
O Lord, my helper, and my redeemer.

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[83] or, *the heavens declare a divine brightness*; articles are absent.
[84] *oikouménēs* = the inhabited world.

Psalm 19 (20)

1 *Unto the end; a psalm by David.*

May *the* Lord hear thee in a day of trouble!
May the Name of the God of Jacob shield thee:
3 May he send thee help from *his* sanctuary,
and support thee out of Sion.
4 May he remember all thy sacrifices,
and fatten thy whole-burnt offering. (*Pause*)
5 May *the* Lord grant thee thy heart's desire,
and fulfill all thy mind.
6 We will greatly rejoice in thy salvation,
and we shall be magnified in *the* Name of *the* Lord our GOD.
May *the* Lord fulfil all thy requests.
7 Now I know that *the* Lord saved his anointed *one*;
he will hear him from his holy heavens;
the salvation of his right hand is with might.
8 Some *put their trust* in chariots, and some in horses;
but we will be become powerful in *th*e Name of *the* Lord our God!
9 They were bound hand and foot, and fell;
but we are risen and set upright.
10 O Lord, save the king,
and hear us in whatever day we call upon thee.

Psalm 20 (21)

1 *Unto the end; a psalm by David.*

The King shall rejoice in thy strength, O Lord;
and exceedingly glad shall he be in thy salvation.
3 Thou didst give him his heart's desire,
and didst not deny him the request of his lips. (*Pause*)
4 Because thou went before him with the blessings of goodness;
thou didst set a crown of precious stone upon his head.
5 He asked life of thee, and thou gavest it to him—
length of days unto the ages of ages.
6 His honor is great in thy salvation;
splendor and majesty shalt thou lay upon him.
7 Because thou shalt give him blessing unto ages of ages;
thou shalt gladden him with *the* joy of thy countenance.
8 *And why?* because the King *puts his* hopes in *the* Lord;
and in the mercy of the Most High he shall never be shaken.
9 Let all thine enemies feel thy hand;
let thy right *hand* find out all those hating thee!
10 Thou shalt make them like a fiery oven in *the* season of thy presence:
the Lord shall trouble them in his wrath,
and fire will consume them.

11 Their fruit shalt thou root out from the earth,
and their seed from *the* sons of men;
12 because they turned evil against thee:
they devised a plan they will never be able to establish,
13 since thou shalt make them turn *their* backs;
among those that are thy remnant, thou shalt make ready their countenance.
14 Be thou exalted, O Lord, in thine *own* strength!
We will sing, and chant psalms to thy mighty deeds!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Fifth Day of the Month

Psalm 21 (22)

1 *Unto the end, concerning the help at dawn;*[85] *a psalm by David.*

O GOD, my GOD, attend to me! Why didst thou forsake me?[86]
So far from my salvation are the reckonings of my transgressions.
3 O my GOD, I will cry *unto thee* in *the* daytime, but thou wilt not hear;
and in *the* night *season*, and it will not be *accounted as* folly for me.
4 But *as for thee,* thou dwellest in *the* holy *place*,[87]
O *thou* Praise of Israel!

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[85] St Gregory of Nyssa: "Dawn is the boundary between night and day—one disappearing and the other is beginning. Since evil is enigmatically signified in Scriptures by darkness, whenever the dawning of the life of virtue occurs in us, in consequence of the divine help, then we attain the victory, having 'put away from ourselves the works of darkness....'" [OP]

[86] St Jerome: "Do not marvel at the humility of the words and the complaint of the forsaken One. For by knowing that 'He emptied himself and took the form of a slave, and came to be in the likeness of men [Phil. 2:7],' you see the scandal of the Cross." [OP]

St Ambrose: "As God He was not distressed, but as a human He was capable of being distressed....As human, therefore, He speaks on the Cross, bearing with Him our terrors. For amid dangers it is a very human response to think oneself abandoned. As human, therefore, He is distressed, weeps, and is crucified." [OP]

St Gregory the Theologian: "God has made our condition his own. Of the same kind, it appears to me, is the expression, 'O God, my God...' It was not he who was forsaken either by the Father or by his own Divinity, as some have thought, as if [his Divinity] were afraid of the Passion, and therefore withdrew itself from him in his sufferings...He was in his own person representing us. For we were the forsaken and despised before, but now, by the sufferings of him who could not suffer, we were taken up and saved." [OP]

[87] *holy* place = *agíō,* singular, follows Church of Greece, Holy Transfiguration, *LXX Psalms*, *Orthodox Psalter, NETS,* and *LES*; SAAS, following Rahlfs, reads *agíois,* plural: *in* the *holy of holies; among saints.*

5 Our fathers hoped in thee;
they trusted *in thee*, and thou didst deliver them!
6 They called out unto thee, and were saved;
they put their hope in thee, and were not put to shame.
7 But *as for me*, I am a worm, and not man;[88]
a *very* reproach of humanity, and an outcast of *the* people.
8 All those seeing me mocked me;
they spoke with their lips, they shook their heads:
9 "He hoped in *the* Lord: let him deliver him!
Let him save him, because he desired him!"[89]
10 *and* that because thou art the One having taken me from *my mother's* belly;[90]
thou hast been my hope from my mother's breasts.
11 I was cast upon thee from the womb;
thou hast been my GOD *even* from my mother's womb!
12 O do not ever go far from me, since affliction is at hand;
since there is none to help me!
13 Many young bulls are come about me;
fat bulls closed me in on every side.
14 They gape upon me with their mouths,
as it were a rampant and roaring lion.
15 I was poured out like water, and all my bones were out of joint;
my heart became like beeswax melting in the midst of my bowels.
16 My strength was dried up like a potsherd, and my tongue has cleaved to my throat,
and thou hast brought me down into *the* dust of death.
17 Because many dogs are come about me,
a congregation of evildoers surrounded me.
They dug[91] *into* my hands and feet.
18 They[92] counted all my bones;
they *stood* staring and looking upon me.
19 They parted my garments among them,
and cast a lot upon my clothing.
20 But put not thy help far from me, O Lord,;
attend thee to help me!
21 Deliver my soul from *the* sword,
and my only *soul* from the claw of a dog!

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[88] *man* = *ánthrōpos*, "a human being, a person," not necessarily gender specific.
[89] *cf* Psalm 17:19.
[90] The LXX uses three different words, often translated as simply, *womb*: *gastrós*, "stomach, belly;" *mē'tras*, "womb;" and *koilías*, "uterus (womb), belly."
[91] *ō´ruksan*, from *orússō* = lit, "to dig; to dig a hole."
[92] *They counted* = *eksēríthmēsan,* 3rd pers plural; Church of Greece, Holy Transfiguration, *Orthodox Psalter*, *Septuagint Psalms* and *LES. NETS* reads *I counted*....

22 Save me from a lion's maw,
and my lowliness from the horns of unicorns![93]
23 I will declare thy Name unto my brethren;
in *the* midst of *the* church will I hymn thee.
24 O praise the Lord, those fearing him!
Magnify him together, all ye of the seed of Jacob!
Fear him, all ye seed of Israel!
25 Because he has not despised nor abhorred the supplications of the beggar;
he has not hid his face from me; but when I cried to him, he heard me!
26 My boast is of thee in *the* great church!
I will make my prayers before those fearing thee.
27 *The* needy shall eat, and be satisfied,
and those seeking after *the* Lord shall praise him;
their hearts shall live unto ages of ages!
28 All the ends of the world shall remember, and be turned unto the Lord;
and all the kindreds of the nations shall bow down before him.
29 Because kingship *belongs to* the Lord,
and he himself is Sovereign of the nations!
30 All *such as be* rich[94] upon the earth have eaten, and bowed down;
and all those going down into the dust shall fall down before him.
But my soul lives *to* him,
31 and my seed shall serve him!
The coming generation shall be told of the Lord;
32 and they shall declare his righteousness unto a people to be born,
whom the Lord has made.[95]

Psalm 22 (23)

1 *A psalm by David.*

The Lord shepherds me,[96]
therefore I shall not want.
2 He made me lie down there in a green pasture,
he nurtured me beside the water of a resting place,[97]
3 he converted my soul.
He led me forth in paths of righteousness for his Name's sake.
4 Yea, though I should walk through *the* valley[98] of *the* shadow of death,
I will fear no evils, because thou art with me;
thy rod and thy staff, they comforted me.

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[93] See Introduction note on unicorns.
[94] literally, *all the fat (píones) of the earth.*
[95] 🕮 **Psalm 21 is prayed during Orthros (Matins), the First Royal Hour and during Great Vespers of Great and Holy Friday; also during the Feast of the Exaltation of the Holy Cross.**
[96] *shepherds me*, *poimaínei me*, pres act ind, "tends me (like a shepherd); protects me, cares for me."
[97] St Athanasios, "The water of rest would mean the holy Baptism...."
[98] literally, *in the midst*, *en mésō*.

5 Thou didst prepare a table before me in the presence of those troubling me;
thou hast anointed my head with oil,
and thy cup intoxicating me is most excellent![99]
6 Surely thy mercy shall pursue me all the days of my life;
and I will dwell in the house of *the* Lord unto length of days.[100]

Psalm 23 (24)

1 *A psalm by David; on one of the Sabbaths.*

The earth is the Lord's, and all that therein is;
the inhabited world,[101] and all those dwelling on her.
2 He has founded her upon *the* seas,
and prepared her upon rivers.
3 Who shall ascend into the mountain of the Lord?
or who shall stand in his holy place?
4 *Even* he *who is* innocent in hands, and pure in heart;
who has not received his soul in vain, nor sworn to deceive a neighbor.
5 He shall receive a blessing from *the* Lord,
and mercy from God his Savior.
6 This is the generation of those seeking the Lord;
of those seeking the face of the God of Jacob. (*Pause*)
7 Lift up *your* gates, O you rulers; and be lifted up, *you* everlasting doors!
and the King of glory shall come in.[102]
8 "Who is this King of glory?"
It is the Lord strong and mighty, *the* Lord, mighty in battle.
9 Lift up *your* gates, O you rulers, and be lifted up, *you* everlasting doors!
and the King of glory shall come in.
10 "Who is this King of glory?"
The Lord of the powers; he is the King of glory!

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[99] *intoxicating* = *methúskon*, pres act part, "to make drunk; to inebriate."

St Kyril, Archbishop of Jerusalem says the *oil* is the Chrism which is marked on our forehead and the *cup* is the chalice of Holy Eucharist.

[100] the LXX lacks the word *goodness* in this verse.

📖 **Psalm 22 is prayed during the First Royal Hour of Theophany. It is also prayed in the Canon of Preparation to receive Holy Communion.**

[101] *oikouménē*.

[102] St Jerome: "As our Lord ascends to the Father in triumph, He issues commands to the angels saying, 'Open to Me gates of righteousness; having entered in them, I will make grateful acknowledgment to the Lord [Ps 117:19].' These are the gates of which in the psalm the angels were speaking while they were preparing for the entrance of the Lord."

Fr Pat Reardon: [At his ascension, Jesus] "this King of Glory comes to the entrance of heaven with the blood of the conflict still fresh upon him (*cf.* Is. 63:1-6; Rev. 19:13), and a kind of dialogue takes place as the angels call for the opening of the portcullis at the approach of the returning Warrior: 'Lift up [*your*] gates...and the King of glory shall come in...the Lord, strong and mighty, *the* Lord mighty in battle.'" (*Christ in the Psalms*, p. 46; altered).

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Repent, O my soul, while you yet live on earth; because dust does not sing in the grave, nor does it deliver from transgression. But cry aloud unto Christ God: "I have sinned, O thou who knowest the human heart. Before thou condemnest me, have mercy upon me!"

How long, O my soul, will you remain in transgressions? How long before you will accept the suggestion of repentance? Bring to mind the coming judgment, and cry out to the Lord: "I have sinned, O thou who knowest the human heart! Before thou condemnest me, have mercy upon me!"

Glory to Father, Son, and Holy Spirit.

At the dread tribunal I shall be convicted without accusers; without witnesses shall I be condemned. For the books will be opened, and our hidden deeds disclosed. Before thou dost try us at that universal event, cleanse me of the sins I have committed, O God, and save me!

Now and ever, and unto the ages of ages. Amen.

Incomprehensible and unapproachable is the awesome mystery wrought in thee, O Lady full of the grace of God; because having conceived him who cannot be contained, thou gavest birth to him in the flesh, clad in thy pure blood. Entreat him as thy Son, O pure one, that he save all those praising thee.

Lord, have mercy. [40x]

And this Prayer:

O Master, Christ God, who has healed my passions by thy Passion, and has cured my wounds by thy wounds: Grant tears of remorse to me; because I have sinned greatly against thee. Prepare for my body some of the fragrance of thy life-creating Body, and sweeten the bitterness of my soul with thy precious Blood, wherewith vouchsafe me, thine opponent, to drink. Raise my mind to thee which is drawn downwards, and lead it up from the depths of destruction; because I have no repentance, I have no remorse, I have no tears of comfort which lead children to their inheritance. I have become darkened in mind amid the passions of life, and am unable to life up mine eyes to thee in my pain; I cannot warm myself with tears of love for thee. Yet, O Lord and Master, Jesus Christ, Treasury of blessings, grant me complete repentance, and a heart diligent in searching for thee. Grant me thy grace, and renew in me the features of thine image. I have forsaken thee; do not for a moment forsake me! Come in search of me, and lead me up to thy green pasture, and number me among the sheep of thy chosen flock. Shepherd me with them on the green grass of thy divine Mysteries; through the prayers of thine all-pure mother and of all thy saints. Amen.

Fifth Day of the Month (continued)

KATHISMA IV

Psalm 24 (25)

1 *A psalm by David.*

Unto thee, O Lord, I lifted up my soul;[103]
my GOD, I have put my trust in thee!
2 O let me not be put to confusion unto the ages;
neither let mine enemies laugh me to scorn!
3 Indeed, all those abiding patiently in thee shall in no wise be put to shame;
but such as be transgressing without a cause shall be put to confusion!
4 Make thy ways known to me, O Lord,
and teach me thy paths.
5 Lead me forth in thy truth, and teach me:
because thou art GOD my Savior,
and for thee I waited all the day long.
6 Call to remembrance, O Lord, thine acts of compassions, and thy mercies;
because they are from the ages.
7 O remember not the sins of my youth and of my ignorance;
but according to thy mercy think thou upon me, O Lord,
because of thy *loving*-kindness!
8 Kind and upright is the Lord;
therefore he will set a law for sinners in *the* way.
9 Those who are meek shall he guide in justice;
such as are gentle, them shall he teach his ways.
10 All the paths of *the* Lord are mercy and truth,
unto such seeking his covenant and his testimonies.

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[103] Punctuation follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others read, "*...soul, O my GOD. I trusted....*"

11 On account of thy Name, O Lord,
thou shalt also be merciful unto my sin; for it is great!
12 Who is the one[104] fearing the Lord?
Him shall *the Lord* teach in the way he chose.
13 His soul shall dwell among good things,
and his seed shall inherit *the* earth.
14 *The* Lord is strength for those fearing him,
and he will show them his covenant.
15 Mine eyes are ever looking unto the Lord;
because it is he who shall draw my feet out of a snare.
16 Look upon me, and have mercy on me;
because I am an only child, and destitute.
17 The sorrows of my heart were enlarged:
O bring me out of my anguish!
18 Look upon my humiliation and suffering,
and forgive *me* all my sins.
19 See mine enemies, because they multiplied,
and with unjust hatred they hated me.
20 Keep my soul, and rescue me!
Let me not be put to confusion, because I hoped in thee.
21 *The* innocent and upright joined themselves to me,
because I waited for thee, O Lord.
22 Ransom Israel, O God,
out of all his afflictions.[105]

Psalm 25 (26)

1 *By David.*

Be thou my Judge, O Lord, because I have walked in mine innocence;
since my trust has been also in the Lord, I shall never grow weak.
2 Prove me, O Lord, and test me;
purify my kidneys[106] and my heart as with fire.
3 Because thy mercy is *ever* before mine eyes;
and I was well-pleasing in thy truth.
4 I have not sat with *the* council of vain *persons*;
neither will I ever enter with those transgressing the law.
5 I have hated an assembly[107] of evildoers;
and will never sit among the ungodly.

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[104] *ánthōpos.*
[105] 🕮 **Psalm 24 is prayed during the Third Hour and is one of the psalms prayed during Great Compline.**
[106] *kidneys* were considered to be the seat of emotions and affections.
[107] *ekklēsían;* here and in verse 12.

6 I will wash my hands among *the* innocent, O Lord;
and so will I go around thine altar;[108]
7 that I may hear a voice of thy praise,
and tell of all thy wondrous works.
8 Lord, I have loved the beauty of thy house,
yea, *the* temple[109] *where* thy splendor dwells.
9 Destroy not my soul together with *the* ungodly,
nor my life with bloodthirsty men,[110]
10 in whose hands is wickedness;
their right *hand* was filled with gifts.
11 But as for me, I have walked in mine innocence;
ransom me, O Lord,[111] and have mercy on me.
12 My foot stood in uprightness:
I will praise thee, O Lord, in *the* churches.

Psalm 26 (27)

1 *By David; before his anointing.*

The Lord is my light and my savior; whom *then* shall I fear?
the Lord is a shield over my life; of whom shall I be afraid?
2 When evildoers were coming upon me to eat up my flesh,
even those afflicting me and are mine enemies,
they themselves became weak and fell.
3 Though an army should be laid against me, my heart would not be afraid;
though war should rise up against me, *yet* in this I would hope.
4 One thing have I desired of *the* Lord, this I will seek:
that I may dwell in *the* house of *the* Lord all the days of my life;
to behold the delight of *the* Lord, and to visit his holy sanctuary.
5 Because in a day of mine afflictions he hid me in his tabernacle;
yea, in a secret *place* of his dwelling he sheltered me;
he set me up upon *the* rock.[112]
6 And now, behold, he lifted up my head above mine enemies!
I went around and sacrificed in his dwelling a sacrifice of praise with shouting and jubilation;[113]
I will sing and chant psalms unto the Lord.
7 Hearken unto my voice, O Lord, when I cry *unto thee*,
"Have mercy upon me, and hear me."

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[108] After vesting, the priest, beginning with this verse, prays this psalm while he washes his hands before he prepares the holy gifts.
[109] lit, *place*—see footnote in Psalm 23 (24) above.
[110] gender specific.
[111] *O Lord* is found in Holy Transfiguration and *Orthodox Psalter,* but not in other texts.
[112] St Athanasios: "Paul maintains that 'the Rock was the Christ.'"
[113] *and jubilation* is found in Holy Transfiguration and *Orthodox Psalter*; it is omitted in Church of Greece and other mss.

8 My heart has talked to thee, "I will seek the Lord."
My face sought thee. Thy face, Lord, will I seek.
9 O hide not thy face away from me,
nor turn away from thy servant in displeasure!
Become my helper!
Cast me not to the crows,[114] neither forsake me, O GOD my Savior!
10 Because my father and my mother forsook me;
but the Lord took me to himself.
11 Make laws for me, O Lord, in thy way,
and lead me on a right path, because of my enemies.
12 Do not ever deliver me over unto *the* souls of those afflicting me:
because unjust witnesses rose up against me, and injustice lied to herself.
13 I believe so that I shall see the good things of *the* Lord
in a land of *the* living.
14 O tarry thou the Lord's leisure!
Be strengthening thyself, and let thy heart keep being determined;
yea, wait patiently for the Lord![115]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠

Sixth Day of the Month

Psalm 27 (28)

1 *By David.*

Unto thee, O Lord, did I cry; O my GOD, be not silent to me!
Lest, if thou pass me by in silence,
I should become like those going down into a pit.
2 Hear the voice of my *humble* petition, when I pray unto thee, O Lord;[116]
when I hold up my hands towards *the mercy-seat of* thy holy sanctuary.
3 Do not drag my soul away with sinners;
neither destroy me together with workers of unrighteousness—
those speaking peace with their neighbors,
but *imagining* evils in their hearts.
4 Reward them according to their deeds, O Lord,[117]
and according to the wickedness of their practices!

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[114] *cast me not to the crows*, *aposkorakísēs* , "a rare and graphic verb, 'to throw to the crows'" (*NETS,* p.544).
[115] 🕮 **Psalm 26 is prayed during the First Royal Hour of Theophany.**
[116] *O Lord* is found in Holy Transfiguration and *Orthodox Psalter*; omitted in others.
[117] *Lord* is found in Church of Greece and Holy Transfiguration's texts; omitted in others.

Recompense them according to the works of their hands;
pay them what they deserve!
5 Because they regarded not *in their mind* the works of *the* Lord,
nor the works of his hands;
therefore shalt thou break them down, and shalt never build them up.
6 Praised be *the* Lord!
because he has heard the voice of my *humble* petition.
7 *The* Lord is my helper, and my shield:
my heart hath hoped in him, and I was helped;
therefore my flesh flourished anew,[118]
and from my will shall I acknowledge him.
8 *The* Lord is strength for his people,
and a shield of the salvation of his anointed *one*.
9 Save thy people, and bless thine inheritance,
and shepherd them, and lift them up unto the ages.

Psalm 28 (29)

1 *A psalm by David; the going forth of the tabernacle.*

Bing unto the Lord, O ye sons of God; bring unto the Lord sons of rams;
bring unto the Lord glory and honor;
2 bring unto the Lord *the* honor *due* unto his Name.
Bow down before the Lord in his holy court.
3 *The* voice of *the* Lord is over[119] the waters!
The God of glory thundered![120]
The Lord *is* over many waters.
4 *The* voice of the Lord in might;
the voice of *the* Lord is a majestic voice!
5 *The* voice of *the* Lord breaking cedar trees;
yea, *the* Lord shall splinter the cedars of Lebanon,[121]
6 and shall grind them fine like the calf of Lebanon;
but he that is the beloved is like a son of unicorns![122]

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[118] St Maximus, Bishop of Turin: "He does not say that the flesh 'flourished,' but 'flourished anew,' for something does not flourish anew unless it had flourished before. But the flesh of the Lord flourished when first it came forth from the Virgin Mary's unsullied womb...It flourished anew, however, when, the flower of the body, having been cut by the Jews, sprouted from the sepulcher with the renewed glory of the resurrection." [OP]

[119] *over* = *epi*, can be translated as "upon; above; over." In the gospel pericopes of Jesus' baptism, the Father's voice is heard *over* the waters...therefore my translation here.

[120] *cf*. John 12:28-29. The phrase, *the voice of the Lord* is repeated 7 times, the number of perfection.

[121] St Basil: "Although praised at times by Scripture as a stable tree...yet, even in a magnificent soul, He is said to break those vainly puffed up and magnifying themselves in the things of this world which are considered exalting: wealth, glory, power, beauty, influence, or strength. Those trampling upon others and gaining false glory, they are cedars of Lebanon." [OP]

[122] St Basil: "The beloved son of unicorns, the only-begotten Son, both Lamb of God and Sheep, gives His life for the world...In Job [39:9-10-LXX] we hear that the unicorn is irresistible in might and will

7 *The* voice of *the* Lord
dividing a flame of fire.[123]
8 *The* voice of *the* Lord shaking a wilderness;
yea, *the* Lord shall shake the wilderness of Kadēs.
9 *The* voice of *the* Lord gathering stags together,[124]
and he shall strip bare *the* forests;
and in his sanctuary, everyone says, "Glory!"
10 *The* Lord shall dwell[125] in the flood,
yea, *the* Lord shall be enthroned as King unto the ages!
11 *The* Lord shall give strength to his people;
the Lord shall bless his people with peace![126]

Psalm 29 (30)

1 *Unto the end; a canticle psalm for the Dedication of the House; by David.*[127]

I will magnify thee, O Lord; because thou hast raised me up,
and did not let my enemies rejoice over me.
3 O Lord my GOD, I cried unto thee;
and thou didst heal me!
4 Thou, Lord, hast brought my soul up out of hades:
thou hast saved me from those going down into a pit.
5 Chant psalms unto the Lord, O ye saints of his;
and chant praises *unto him,* at the remembrance of his holiness!
6 Because wrath is in his anger, but life is in his will;
weeping may find lodging for the night, but rejoicing *comes* in the morning.

---

not be subjected to men. It attacks promptly. Christ is God's power. Therefore, He is called the Unicorn, on the ground that He has one horn, that is, one common power with the Father." [OP - Note: Unfortunately, the *OSB* text follows most modern English texts in mistranslating *monókerōs* (lit. "one horned") as "wild ox."]

[123] St Basil: "The fire prepared for the torment of the devil and his angels, is divided by the voice of the Lord, so that after this there might be two powers in it: one that burns, and another that illumines: the tormenting and punishing power of that fire is reserved for those worthy of torment; while the illumining and enlightening power is intended for the shining of those who rejoice. Therefore the voice of the Lord Who divides and separate the flame of fire is for this: that the dark part might be a fire of torment and the unburning part a light of enjoyment." [OP]

[124] St Basil: "Wherever a stag is present, all the evil of serpents is banished...." [OP]

[125] Although the Church of Greece reads, *katoikiei,' will settle*, the other Orthodox translations read, *will dwell.*

St Basil: "He calls the grace of Baptism a flood, so that the soul, being washed well of her sins and rid of the old humanity, is suitable henceforward as a dwelling place of God in the Spirit." [OP]

[126] 🕮 **Psalm 28 is prayed during the Third Royal Hour of Theophany.**

[127] Fr Reardon: This psalm "bears a curious title...this psalm was later sung as part of a communal, liturgical festival...the Dedication of the temple [*house* in title is *oíkou* in Greek, which can also mean *temple*]. This was a winter feast... [see John 10:22, 1 Maccabees, chpts 1-4]....Both David and the temple were 'types' of Him who was to come, and the deeper, truer voice in this psalm is Christ our Lord on the day of the Resurrection" (*Christ in the Psalms,* pp 57-58).

7 And in my prosperity I said,
"I shall not be shaken unto the ages:
8 *Thou,* Lord, in thy good pleasure, hast added power to my beauty."
But thou didst turn thy face from me, and I became troubled.
9 I will call unto thee, O Lord;
and I will pray unto my GOD.
10 "What profit is there in my blood, when I go down to decay?
The dust shall not confess thee, or declare thy truth, shall it?" [128]
11 *The* Lord heard, and had mercy upon me;
the Lord became my helper.
12 Thou hast turned my mourning into rejoicing for me;
thou didst rend my sackcloth, and didst gird me with gladness,
13 so that *in* my splendor I may chant psalms unto thee,
and I shall in no wise be pierced with sorrow!
O Lord my GOD, I will confess thee unto the ages.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 30 (31)

1 *Unto the end; a psalm by David; in dismay.*

In thee, O Lord, *have* I *put my* hope:
let me not be put to shame in the age to come!
Rescue me in thy righteousness, and deliver me!
3 Bow down thine ear to me; make haste to deliver me!
Be to me a protecting God, and a house of refuge,
that thou mayest save me.
4 Because thou art my strength, and my refuge;
be thou also my guide, and sustain me on account of thy Name.
5 Thou shalt draw me out of this net that they have laid *privily* for me;
because thou art my shield, O Lord.
6 Into thy hands I will commend my spirit.
Thou hast ransomed me, O Lord, the God of the truth.[129]
7 Thou hast hated those holding to worthless idols;
but as for me, I have hoped in the Lord.

---

[128] This question, using *mē* in Greek, expects "no" for an answer.
[129] *cf.* Luke 23:46.
the God of the truth, *o Theós tēs aléthéias*, articles are present.
Fr. Reardon: This psalm "is the prayer of 'Jesus, the author and finisher of our faith who for the joy that was set before Him endured the cross, despising the shame' (Heb. 12:2), speaking to His Father in the context of His sufferings and death. This psalm is part of His prayer of faith."

8 I will be glad and rejoice in thy mercy;
because thou looked upon my humiliation;
thou saved my soul from distress,
9 and didst not shut me up in *the* hands of an enemy.
Thou hast set my feet in a spacious place.
10 Have mercy on me, O Lord, because I am afflicted!
My eye was troubled by sorrow; *yea*, my soul and belly also;
11 because my life failed with grieving, and my years in sighing;
my strength grew weak because of *my* extreme poverty,
and my bones were troubled.
12 I became a reproach among all mine enemies,
but especially among my neighbors, and a horror to my acquaintances;
after seeing me on a street, they fled from me!
13 I am *clean* forgotten by *the* heart[130] like *one* dead;
I am become like a broken vessel.
14 Because I heard condemnation from many sojourning on every side;
when they gathered together against me, they conspired to take my soul.
15 But as for me, my hope has been in thee, O Lord!
I said, "Thou art my GOD!
16 My lots[131] are in thy hands!"
Deliver me from *the* hand of mine enemies,
and from those persecuting me.
17 Make *the light of* thy countenance shine upon thy servant;
save me in thy mercy!
18 Let me not be confounded, O Lord,
because I have called upon thee!
Let the ungodly be put to confusion,
and be brought down to hades!
19 Let deceitful lips be put to silence,
which are speaking lawlessness against the righteous *one*
with pride and contempt.
20 O how plentiful is thy kindness, O Lord,
which thou hast hid for those fearing thee;
which thou hast prepared for those hoping in thee,
even before the sons of men!
21 Thou shalt hide them in a secret place of thy presence
away from *the* plotting of men:[132]
thou shalt shelter them in *thy* tabernacle
from *the* strife of tongues.

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[130] *by the heart = apó kardías*, although can be translated as *mind* when referring to the faculty of thought.
[131] *portions = klēri*, "portions; lots," preferred reading; another reading is *kairoí*, *times*.
[132] not necessarily gender specific.

22 Blessed be *the* Lord!
because he made his mercy marvelous in a besieged city.
23 But as for me, I said in my dismay,
"I have been cast away from before thine eyes!"
Nevertheless, thou[133] didst hear the voice of my supplication
when I cried out to thee.
24 Love the Lord, all you his saints;
because *the* Lord seeks out truth;
but he repays those acting with exceeding haughtiness.
25 Be strengthening yourselves, and being stout of heart,
all you that are hoping in *the* Lord![134]

Psalm 31 (32)

1 *By David; of understanding.*

Blessed are those whose transgressions were forgiven,
and whose sins were covered!
2 Blessed is a man[135] unto whom *the* Lord will never impute sin,
and in whose mouth is there no guile.
3 Because I held my tongue,
my bones grew old from my groaning all the day long.
4 Because thy hand was heavy upon me day and night;
I twisted in pain as if a thorn was stuck in me. (*Pause*)
5 I acknowledged my unrighteousness, and my sin I did not hide.
I said, "I will confess my transgressions to the Lord against myself;"
and thou didst forgive the ungodliness of my heart. (*Pause*)
6 For this shall everyone who is godly pray unto thee in a seasonable time;
moreover, in a flood of many waters, they shall not come nigh him.[136]
7 Thou art my refuge from afflictions besetting me;
O my Rejoicing, ransom me from those compassing me about. (*Pause*)
8 "I will instruct thee, and teach thee in this way wherein thou shouldest go;
I will fix mine eyes upon thee.
9 Cease being ye like horse and mule, which have no understanding;
whose jaws must be held with bit and bridle, when they do not come near thee."
10 Great are *the* plagues of the sinner;
but mercy will embrace the one hoping in *the* Lord.
11 Rejoice, O you righteous, and exult in the Lord;
and boast, all you upright of heart!

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[133] Codex Vaticanus adds *O Lord*, here.
[134] 🕮 **Psalm 30 is one of the psalms prayed during Great Compline.**
[135] gender specific.
[136] St Athanasios: "David is prophesying here of the repentance to come, that is to say, of all the nations, in regard to their sin. The nations will make confession and give grateful acknowledgment and thanks to God in due course. As to 'a flood of many waters...' this refers to the one repenting and that no deluge of temptations will sweep him away." [OP]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

O Lord, visit my lowly soul which has squandered her whole life in sins. As thou didst receive the sinning woman, receive me also, and save me.

Sailing the sea of this present life, I call to mind the ocean of my many offenses; and, not having a pilot for my thoughts, I call to thee with the cry of Peter, "Save me, O Christ!" Save me, O God, because thou art the Lover of mankind.

Glory to Father, Son, and Holy Spirit.

Soon we will all go in together to Christ the Bridegroom. May we all hear the blessed voice of Christ our God, "Come, you loving the splendor of heaven, who have become partakers with the wise virgins, and made your lamps radiant with faith!"

Now and ever, and unto the ages of ages. Amen.

O my soul, repent before your departure, for the judgment of sinners is impartial and unbearable; but cry out to the Lord in contrition of heart: "I have sinned against thee in knowledge and in ignorance! O Compassionate One, take pity on me through the prayers of the Theotokos, and save me!"

Lord, have mercy. [40x]

And this Prayer:

Unto thee, O Lord, who alone art good and not mindful of the evils I have committed, do I confess my sins. I have sinned, O Lord; I have sinned, and am not worthy to lift mine eyes to the heights of heaven, because of the multitude of my unjust deeds. But, O Lord, Lord, grant me tears of contrition, O thou who alone art good and merciful, that therewith I may entreat thee, that I be cleansed of every sin before the end. For frightening and terrible is the place to which I shall go when my soul is separated from the body, and a dark and inhuman horde of demons shall meet me, and I shall have no companion to help and deliver me. Therefore, I fall down before thy goodness and cry, "Hand me not unto those oppressing me, nor let my enemies boast over me, O good Lord, and let them not say, 'You have come into our hands, and have been handed over to us!'" No, O Lord, forget not thy loving-kindness, and reward me not according to my iniquities, and turn not thy face from me; but do thou, O Lord, chastise me, albeit with mercy and compassion. And let not my enemy rejoice over me; but put an end to his threats against me. Abolish all his activity, and grant me a straight path to thee, O good Lord; because, though I have sinned, I have not had recourse to any other physician, nor have I stretched out my hands toward any strange god. Reject not, therefore, my supplication, but hearken to me in thy goodness, and establish my heart in the fear of thee; and may thy grace be upon me, O Lord, as a fire which utterly consumes the impure thoughts within me. Because thou, O Lord, art Light transcending all light, Joy

surpassing all joy, Peace beyond all peace, and true Life and Salvation which abides unto the ages of ages. Amen.

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Seventh Day of the Month

KATHISMA V

Psalm 32 (33)

1 *By David.*

Be rejoicing in *the* Lord, O you righteous!
Praise befits the just.
2 Be chanting praises unto the Lord with a harp!
Chant psalms unto him with the lute of ten-strings!
3 Sing unto him a new song!
Chant psalms skillfully unto him with a shout of joy![137]
4 Because the word of the Lord is upright;
and all his works are trustworthy.
5 The Lord loves charitable giving[138] and justice;
the earth is full of the mercy of *the* Lord!

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[137] St Basil: "'...a new song,' is not in the antiquity of written word, but in the 'newness of spirit' (Rom 7:6) serve God...'chant well to him' means to sing with unwavering mind, with sincere affection. 'With a shout of joy,' like soldiers victorious against the enemy. But with a loud noise, and one out of unison, can be inarticulate in a war cry. Sing, then, in harmony and in agreement and in union through charity." [OP]

[138] *The Lord* follows Holy Transfiguration and *Orthodox Psalter*; others read *He*, following Codex Vaticanus.

charitable giving = *eleēmotoiós*; "kind deeds, specifically alms, charitable giving" which can forgive sins—*cf* Daniel 4:27; Tobit 12:8-9; Proverbs 15:30; Matthew 6:4.

6 By the Word of the Lord were the heavens made,
and all their host by the Spirit of his mouth;[139]
7 who *is* gathering waters of *the* sea together, as *it were* into a wineskin;
putting *the* deeps in storehouses.
8 Let all the earth fear the Lord!
Tremble before him, all those dwelling in the world.
9 Because he spake, and they came into being;
he commanded, and they were created.
10 *The* Lord scatters *the* counsel of nations,
and makes *the* thoughts of peoples to be of none effect,
and brings to nought the counsels of rulers.
11 But the counsel of the Lord endures unto the ages,
the thoughts of his heart unto generation and generation.
12 Blessed is the nation whose Lord is GOD;[140]
the folk he has chosen for himself, to be his inheritance.
13 The Lord looked down from *the* heavens—
he beheld all the sons of men.
14 From his prepared habitation,
he considered on all those dwelling on the earth—
15 the One alone having fashioned the heart of them,
the One taking notice of all their works.
16 A king is not saved by great might;
neither will a giant be saved by the greatness of his own strength.
17 A horse is *counted* a vain *thing* for deliverance;
neither shall he be saved by the magnitude of his power.
18 Behold, the eyes of *the* Lord are upon those fearing him,
upon those putting their hope in his mercy;
19 to deliver their souls from death,
and to feed them in *the time of* dearth.
20 Our soul shall *patiently* tarry for the Lord;
because he is our helper and shield.
21 Our heart shall rejoice in him;
because we have hoped in his holy Name.
22 Let thy mercy, O Lord, be upon us,
as we have set our hope on thee.

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[139] St Basil: "As...the Creator, the Logos, firmly established the heavens, so the Spirit who is from God, who proceeds from the Father, that is, which is from his mouth (that you may not judge that he is some external object or some creature, but may glorify him as being coessential with God) brings with him all the powers in him. Therefore, all the heavenly power was established by the Spirit...In this place, therefore, the Spirit was described as from his mouth; we shall find elsewhere that the Logos also was said to be from his mouth, in order that it may be understood that the Savior and his Holy Spirit are from the Father." [OP]

[140] *cf Orthodox Psalter* and *NETS*; Church of Greece: ἐστι Κύριος ὁ Θεὸς αὐτοῦ.

Psalm 33 (34)

1 *By David, when he changed his countenance before Abimelech,*
and he let him go, and he went away.

2 I will bless the Lord at all times;[141]
his praise shall continually be in my mouth!
3 My soul shall be praised in the Lord;
let the humble hear, and be glad.
4 O magnify the Lord with me,
and let us exalt his Name together!
5 I sought the Lord, and he heard me;
and delivered me from all my troubles.[142]
6 Come to him and be enlightened;
and your faces shall never be ashamed.
7 This beggar cried out, and the Lord heard him;
and saved him out of all his troubles.
8 *An* angel[143] of *the* Lord will encamp round about those fearing him,
and will deliver them.
9 O taste and see that the Lord is good!
Blessed is a man[144] hoping in him.
10 O fear the Lord, all you his saints;
because those fearing him shall have no want.
11 *The* rich became poor and *suffered* hunger;
but those seeking the Lord shall lack no good thing. (*Pause*)
12 Come, *ye* children, hearken unto me;
I will teach you *the* fear of *the* Lord.
13 What person[145] is there desiring life,[146]
loving to see good days?
14 Keep thy tongue from evil,
and thy lips from speaking deceit.
15 Eschew evil, and do good;
seek peace, and pursue her.

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[141] *times* = *kairō*, "an opportune time; a fitting season."

[142] *troubles* = *thlípseōn*, follows Church of Greece and Holy Transfiguration's text. *NETS* and SAAS read *paroikiōn* = *sojournings*.

[143] *An angel*, article is absent.

[144] *a man*, gender specific, article is absent.

[145] *man, ánthōpos,* not necessarily gender specific, but a masculine pronoun follows.

[146] Fr Reardon: "...doesn't everyone desire life?...The Bible is not so confident on this point. Deuteronomy distinguishes a true choice between life and death. It is really in a manner of choosing, and some people do, in fact, prefer death over life (Deut. 30:19)...By 'life' we mean, of course, much more than material, animal survival, for man doest not 'live' by bread alone...Our choices really do count in the sight of God...it would be a serious mistake to suppose that God has no regard for the difference between a just and an unjust man...God really does discriminate, and our psalmist elaborates the consequences of this discrimination [vss 16 *ff.*]. *Christ in the Psalms,* p. 65.

16 *The* eyes of *the* Lord are upon *the* righteous,
and his ears are open to their prayer.
17 But *the* face of *the* Lord is against those doing evil,
to root out the remembrance of them from earth.
18 The righteous cried out, and the Lord heard them,
and delivered them from all their troubles.
19 *The* Lord is nigh unto them that are of a contrite heart,
and will save such as be of a humble spirit.
20 Many are the afflictions of the righteous;
but the Lord will deliver them out of all.
21 *The* Lord shall keep all their bones,
so that not one of them will be broken.
22 Death of sinners is evil;[147]
and those hating the righteous *one* shall do wrong.
23 *The* Lord shall ransom *the* souls of his servants;
and all of those hoping in him will never do wrong.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 34 (35)

1 *By David.*

Judge those, O Lord, doing me injustice;
fight against those fighting against me![148]
2 Lay hand upon shield and buckler,
and rise up to help me!
3 Bring forth *thy* sword, and stop the way against those pursuing me!
Say unto my soul, "I am your salvation!"
4 Let them be shamed and confounded,
those seeking *after* my soul;

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[147] "It is evil for one to die unrepentant and troubled by the terrible accusation of one's conscience. Therefore, we are not to weep over those who simply die, but over those who died unrepentant...for they have gone where it is not possible to be freed from sin. While they lived, they had every opportunity to confess, to repent, to change their way of life. But once in Hades where it is not possible to gain anything...how can they not be worthy of weeping? The death of sinners is fearful, because particularly in their final hours their sins and their crimes disturb their soul deeply...The things which are seen by those about to die are so terrible that they shudder and are helpless to face them. " Nikolaos P. Vassiliadis, *The Mystery of Death*, (translated by Fr. Peter A. Hamberas), The Orthodox Brotherhood of Theologians, "The Savior." Athens, Greece, 1993. pp. 332-333.

[148] Fr Reardon: "The voice speaking in Psalm 34 is the voice of our Lord Jesus Christ himself, and the psalm's theological context is the drama of His Passion and death....This is the prayer of Christ doing battle with the forces of sin and death, looking forward to the hour of his victory...." *Christ in the Psalms,* p. 67-68.

let them be turned back, and brought to utter confusion,
those plotting evils against me!
5 Let them become like dust before *the* face of *the* wind,
and an angel of *the* Lord afflicting them!
6 Let their way become dark and slippery,
and let an angel of the Lord be pursuing them!
7 Because they privily laid their net to destroy me without a cause;
yea, even without a cause they taunted my soul:
8 "Let a snare *suddenly* come upon him[149] unawares,
and let the net which he has laid privily catch himself;
that he may fall into that same net."
9 But my soul shall greatly rejoice in the Lord,
and shall delight in his salvation.
10 All my bones shall say, "Lord, who is like unto thee?
Delivering a beggar from *the* hand of those too strong for him;
yea, a beggar, and a pauper, from those plundering him?"
11 Unjust witnesses rose up against me;
they kept asking me about things I knew not.
12 They were rewarding me with evil things for good,
and great sadness to my soul.
13 Nevertheless, when they troubled me, I would put on sackcloth,
and would humble my soul with fasting;
and my prayer will return to my bosom.
14 I sought to treat them well,
as though it had been a neighbor or our brother;
I humbled myself, as one mournful and sad.
15 But they rejoiced, and gathered themselves together against me;
whips were brought together for me, and I did not know;
they were beside themselves, and showed no remorse.[150]
16 They tried me; they mocked me with mocking;
they sneered at me with their teeth.
17 Lord, when wilt thou look upon *this*?
Deliver my soul from the calamities which they bring on me,
this only begotten one of mine from lions![151]
18 I will confess thee in a great church;
I will praise thee among a mighty people.
19 O let not those who are unjustly my enemies rejoice over me—
those hating me without a cause, and winking with their eyes.

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[149] *him* – singular throughout this verse, follows Church of Greece, Holy Transfiguration and *NETS*; SAAS and *Septuagint Psalms* read *them they*—plural.

[150] literally, *were not pierced to the heart*.

[151] St Athanasios, "The 'lions' spoken of here refer to the evil and opposing powers (*cf*. Jeremiah 12:8). [*OP*]

20 *And why?* because while they were speaking peace to me,
they were also plotting treachery in their anger.
21 And they gaped against me with their mouth;
they said, "Well done, well done! Our eyes did see it!"
22 Thou didst see it, O Lord! Hold not thy tongue!
Go not far from me, O Lord!
23 Awake, Lord, and be attentive to my trial—
to my cause, my GOD, and my Lord!
24 Judge me, O Lord, according to thy righteousness!
O Lord my GOD, let them not rejoice over me!
25 Let them not say in their hearts, "Well done! Well done, our soul!"
neither let them say, "We have devoured him!"
26 Let them be put to shame and be confounded together,
those rejoicing at my calamities;
let them clothe themselves with shame and dishonor,
those magnifying themselves against me!
27 Let them rejoice and be merry,
those favoring the righteousness of my cause;
yea, let them say continually, "Great is the Lord!"
those desiring the peace of his servant.
28 And as for my tongue, it shall meditate on thy righteousness,
and on thy praise, all the day long.[152]

Psalm 35 (36)

1 *Unto the end; by David, the servant of the Lord.*

The transgressor, in order to continue sinning, says in himself,
that he need not have fear of God before his eyes;
3 because he has practiced deceit in his own sight,
lest he should find his iniquity, and hate it.
4 The words of his mouth are unrighteous and full of deceit;
he did not desire to understand how to do good.
5 He devised iniquity upon his bed; he has set himself in no good way;
neither did he abhor anything *that is* evil.
6 Thy mercy, O Lord, is in the heavens,
and thy truth reaches unto the clouds!
7 Thy righteousness is like divine mountains;[153]
thy judgments are like a great abyss!
Thou, Lord, shalt save *both* man[154] and domestic animals.

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[152] 🕮 **Psalm 34 is prayed during the Third Royal Hour of Great and Holy Friday.**
[153] *divine mountains = órē theoú*, or "mountains of God."
[154] not necessarily gender specific.

8 How thou hast multiplied thy mercy, O GOD!
The sons of men shall trust in the shelter of the wings of thy garment.[155]
9 They shall be intoxicated from the fatness of thy house;
and thou shalt give them to drink from the torrent of thy delight;[156]
10 because from thee is the fountain of life;
in thy light shall we see light.
11 Continue thy mercy unto those knowing thee,
and thy righteousness unto the upright of heart.
12 O let not the foot of pride come against me;
and let not the hand of a sinner provoke me.
13 There are *they* fallen, all those working iniquity;
they are cast out, and shall never be able to stand.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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[155] *wings = pterúgion,* "wings; ends; border; flap (of a garment). *Wings of thy garment, ie,* long, wide sleeves like those found on a priest's riassa /cassock, seems a better translation when referring to the Person of God.
[156] St Ambrose: "The 'house' is the Church. The richness of the house is the abundance of grace. The 'torrent of delight' is the Spirit." [OP]

Eighth Day of the Month

KATHISMA V (continued)

Psalm 36 (37)

1 *Of David.*

Cease fretting thyself because of evildoers;
neither be thou envying those transgressing *the law*.
2 Because they shall soon be withered like grass,
and will quickly fall away like garden herbs.
3 Put thy hope in *the* Lord, and be doing good,
and be dwelling in the land,
and *verily* thou shalt be nurtured by her riches.
4 Delight thyself in the Lord,
and he shall give thee thy heart's desires.
5 Disclose thy way unto *the* Lord, and put thy trust in him,
and he shall act.
6 And he shall bring forth thy righteousness as light,
and thy judgment as the noonday *sun*.
7 Submit thyself unto the Lord, and entreat him;
cease being jealous of the one prospering in his way,
at a person doing iniquity.
8 Cease from wrath, and let go anger:
cease being jealous, else thou *be moved to* do evil.
9 Because the wicked doers shall be rooted out;
but those patiently waiting on the Lord shall inherit *the* earth.[1]
10 Yet a little while, and the sinner shall be clean gone;
and thou shalt look for his place, and shall never find *it*!
11 But the meek shall inherit *the* earth,
and shall delight themselves in a multitude of peace.

[1] *cf* Jesus' saying in the Beatitudes (Matt 5:5). This line is a theme throughout this psalm.

12 The sinner will diligently keep watch over the righteous *one,*
and will sneer at him with his teeth;
13 but the Lord shall laugh him to scorn;
because he foresees that his day is coming.
14 The sinners have drawn out a sword; they have bent their bow,
to cast down a beggar and a pauper, *and* to slay *such as be* upright in heart.
15 Let their sword go into their own hearts,
and let their bows be broken!
16 A small thing *that* the righteous has,
is better than great riches of sinners.
17 Because *the* arms of sinners shall be crushed;
but the Lord upholds *the* righteous.
18 *The* Lord knows the ways of the blameless;
and their inheritance shall endure unto the ages.
19 They shall not be put to confusion in a perilous time;
and in days of dearth they shall have enough.
20 As for the sinners, they shall perish,
and the enemies of the Lord, *even* in the moment they are being honored and exalted,
shall be like smoke having vanished away.
21 The sinner borrows, and pays not again;
but the righteous *person* is compassionate and keeps giving.
22 Because those blessing him shall inherit *the* land;
but those cursing him shall be rooted out.
23 By *the* Lord are a person's[2] steps rightly directed,
and his way he will greatly desire.
24 Though he fall, he shall never be utterly cast down;
because *the* Lord upholds him *with* his hand.
25 I have been young, and *now* indeed I have grown old;
and yet saw I never a righteous *one* forsaken,
nor his seed begging bread.
26 The righteous *person* shows mercy, and lends all the day long;
and his seed will become a blessing.
27 Flee[3] from evil, and do *the thing that is* good;
and dwell unto ages of ages.
28 Because *the* Lord loves the thing that is right,
and he shall not forsake his that be godly; they shall be preserved unto the ages.
But the wicked shall be banished;
as for the seed of the ungodly, it shall be rooted out!
29 But the righteous shall inherit *the* earth,
and will dwell therein unto ages of ages.

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[2] *ánthrōpos*, "a human being, a person," not necessarily gender specific.
[3] *Flee* = *ékklinon*, "turn away from; avoid, shun."

30 *The* mouth of *the* righteous *one* will meditate wisdom,
and his tongue will be talking of what is just.
31 The law of his GOD is in his heart,
and his steps shall not be tripped.
32 The sinner watches the righteous *one,*
and seeks *occasion* to slay him.
33 But the Lord shall in no wise leave him in his hands,
nor in any way should he be condemned when he is judged.
34 Wait upon the Lord, and keep his way,
and he shall exalt thee to inherit *the* earth.
When sinners are utterly destroyed, thou shalt see it.
35 I myself have seen the ungodly *person* being highly exalted,
and lifting himself up like the cedars of Lebanon.
36 And I went by, and lo, he was no more!
And I sought him, but his place could nowhere be found.
37 Keep innocency, and take heed unto the thing that is right;
because there is a remnant for a person of peace.
38 As for the transgressors *of the law*,
they shall be utterly destroyed together;
the remnants of the ungodly shall be rooted out.
39 But *the* salvation of the righteous *comes* from *the* Lord,
who is also their shield in a season of affliction.
40 And *the* Lord shall help them, and shall rescue them,
and he shall deliver them from sinners, and shall save them,
because they put their hope in him.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Awful is thy throne, and wicked is my life; and who will then deliver me from want, if thou wilt not have mercy on me, O Christ God, as thou only art compassionate and the Lover of mankind?

Glory to Father, Son, and Holy Spirit.

Concern for life has driven me from Paradise, and what shall I do, wretch that I am? Therefore, I knock at the gate and cry, "O Lord, Lord, open to me for repentance, and save me!"

Now and ever, and unto the ages of ages. Amen.

What shall we call thy temple, O Theotokos? A spiritual haven, or a paradise of the sweetness of heaven which is the means of everlasting life? Because thou dost possess all good things, ever pray unto Christ that our souls may be saved.

Lord, have mercy. [40x]

And this Prayer:

O God, righteous and praised! O God, great and mighty! O God, transcending time! Hearken unto the entreaty of a sinner at this hour. Hearken unto me, O thou having promised to hear those calling upon thee in truth, and loathe me not whose lips are unclean, and who am held fast in sin. Thou hope of all the ends of the earth, and of those wandering afar off: Take hold of shield and buckler, and come to my help. Bring forth thy sword, and stop the way against those pursuing me. Fend off the unclean spirits from the face of my mindless folly, and may there be divorced from my thought the spirit of hatred and remembrance of evil, the spirit of jealousy and falsehood, the spirit of fear and despondency, the spirit of pride and of every evil; and may every burning and movement of my flesh brought about by the activity of the Devil be extinguished; and may my soul and my body and spirit be enlightened by the light of the divine knowledge of thee; that through the multitude of thy compassions I may attain unto the unity of the faith, unto perfect humanity, unto the measure of my years; and with the angels and all thy saints I will glorify thy most honorable and magnificent Name, of the Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Eight Day of the Month (continued)

KATHISMA VI

Psalm 37 (38)

1 *A psalm of David; for a remembrance of the Sabbath.*

Put me not to rebuke, O Lord, in thine anger;
neither discipline me in thy *heavy* displeasure;
3 because thine arrows were stuck *fast* in me,
and thou didst press thy hand heavily upon me!
4 There is no healing in my flesh in the face of thy displeasure;
neither is there is any peace in my bones in the face of my sins.
5 Because my wickednesses have gone over my head;
like a sore burden, they weighed heavily upon me.
6 My welts stank and festered,
from the face of my foolishness.

7 I was afflicted and utterly bowed down;
I was going about with a downcast face all the day long.
8 Because my loins[4] were filled with mockings,
and there is no healing in my flesh.
9 I was mistreated and completely humiliated;
I was roaring for *the* disquietness of my heart.
10 Lord, before thee is all my desire;
and my groaning is not hid from thee.
11 My heart was troubled, my strength has failed me,
and the light of mine eyes—even this is gone from me.
12 My friends and neighbors drew nigh, and stood confronting me;
but my kinsmen stood afar off.
13 Those also seeking my soul kept using violence;
and those seeking evils for me talked falsely,
and they plotted treacheries all the day long.
14 As for me, I was like a deaf *man,* not hearing;
and *as one who* is mute, not opening his mouth.
15 And I became *even* as a man[5] that hears not,
and in whose mouth has no reproofs;[6]
16 because in thee, O Lord, have I put my hope!
Thou shalt hearken unto me, O Lord my GOD;
17 because I said, "Only let my enemies not rejoice over me!"
Yea, when my feet were shaken, they boasted against me.
18 Because I am ready for scourges,
and my sorrow is ever with me.
19 For I will confess my iniquity,
and will be concerned for my sin.
20 But mine enemies live, and have become mightier than I;
and those hating me wrongfully multiplied *in number*.
21 Those rendering me evil for good kept slandering me;
because I was following the thing that is good,
[and they cast me off, the beloved, like a horrid corpse.][7]

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[4] *loins = ai psóai*, is the preferred reading in the Church of Greece, Holy Transfiguration, *Orthodox Psalter* and *Septuagint Psalms*; an alternate reading in the Church of Greece text is *psychē, soul,* following Codex Vaticanus.

[5] Not necessarily gender specific; *a person, a human being.*

[6] St Ambrose: "A just person will want to conform his life to the image and likeness of Jesus. Though accused, yet such a one will be silent. If he is hurt, he will forgive. Wrongs done to him he will cover up, not opening his mouth....You, too, my friend, if you are given cause to answer back with a sharp rebuke, be silent...Good is the dumb person who knows not how to speak evil and from whose lips no injurious words can pass." [*OP*]

[7] Holy Transfiguration, *Orthodox Psalter,* and *Septuagint Psalms* omit this; it is included in SAAS and *NETS,* and is a footnote in the Church of Greece text; *cf.* Verses for Great Monday in Bridegroom liturgy, "They will... [regard] me, as a dead man, a thing of loathing."

22 Forsake me never, O Lord!
O my GOD, be not ever far from me! [8]
23 Be attentive to help me,
O Lord of my salvation![9]

Psalm 38 (39)

1 *Unto the end, to Idithoum[10]; an ode of David.*

I said, "I will take heed to my ways, that I sin not with my tongue.
I will set a guard for my mouth, while the sinner stood up against me."
3 I held my tongue, and humbled myself;
and I kept silent, yea, *even* from good *words*;[11]
and yet my grief was stirred anew.
4 My heart grew hot within me:
and while I was thus musing, a fire was kindled.
At the last I spoke with my tongue:
5 "Lord, make known to me my end,
and the number of my days—what it is—
that I might know what I am lacking.
6 Behold, thou hast made my days as it were *the* spans of a hand,
and my being[12] is as nothing in thy sight.
Verily every person[13] living is altogether vanity. (*Pause*)
7 Nevertheless, one passes through like a phantom;
surely he disquiets himself in vain!
He heaps up riches,
and yet knows not for whom he will gather it.
8 And now, what is my patient endurance? It is the Lord, is it not?[14]
Truly my being is *even* from thee!
9 Deliver me from all mine iniquities;
thou hast made me a taunt of *the* foolish.
10 I became speechless, and opened not my mouth;
because thou hast made me.[15]
11 Take thy scourges away from me!
For I fainted from the strength of thy hand.

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[8] Punctuation follows Church of Greece, SAAS, and *NETS*; others read, *...O Lord my God. Be never...."*
[9] 🕮 **Psalm 37 is one of the Six Psalms prayed during Orthros / Matins.**
[10] *Idithoum* is a choirmaster
[11] St Kyril of Alexandria: "The psalmist, assuming the person of Christ before Pilate, says in the Spirit...By 'good words' must be understood 'bad words.' For it is usual with holy Scripture to speak euphemistically on such occasions, when reference is made to the person of God Himself" [*cf* Job 1:11; 2:5, where "bless" is used instead of "curse"]. [*OP*]
[12] *being, hypostasis.*
[13] *ánthrōpos*, here and next verse; not necessarily gender specific.
[14] *ouxi,* introducing a question, expects "yes" for the answer.
[15] Church of Greece text, Holy Transfiguration, SAAS, and *LES*; *Orthodox Psalter* and NETS read, *thou hast done it.*

12 When thou with rebukes dost discipline one for iniquity,
thou also melts his soul away, as though it were a spider's web!
Surely everyone disquiets himself in vain. (*Pause*)
13 Hear my prayer, O Lord, and my supplication; hearken unto my tears![16]
Do not ever pass me by in silence;
because I am a sojourner in a strange land with thee,
and an exile as all my fathers *were*.
14 O spare me *a little*, that I might recover *my strength,*
before I go hence, and be no more."

Psalm 39 (40)

1 *Unto the end; to Idithoun; a psalm of David.*

Waiting, I waited patiently for the Lord,
and he regarded me, and heard my supplication.
3 He brought me also out of a pit of misery, and out of miry clay,
and set my feet upon a rock, and ordered my steps aright.
4 And he put a new song in my mouth, *even* a hymn unto our GOD!
Many shall see, and will fear,
and shall put their hope in *the* Lord.
5 Blessed is a man[17] having set his hope is in the Name of the Lord,
and looked not upon idols and false frenzies.
6 O Lord my GOD, many are thy wondrous works *which thou hast done*;
also, as be thy thoughts—there is no one who shall be likened unto thee!
I declared and spoke, "They are multiplied beyond number."
7 Sacrifice and offering[18] thou didst not desire,
but a body didst thou prepare[19] for me.
Burnt offering and sin *offering* thou didst not require.
8 Then said I, "Lo, I have come!
In a scroll of *the* book it is written of me:
9 'I desired to do thy will, O my GOD,[20]
and thy law is in *the* midst of my bowels.'"
10 I have proclaimed *the* good tidings of thy righteousness in a great church:
lo, I will never restrain my lips! Lord, thou knowest.
11 I did not hide thy righteousness within my heart.
my talk has been of thy truth, and of thy salvation.

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[16] This follows punctuation of Church of Greece text, Holy Transfiguration and *Septuagint Psalms; NETS, LES* and SAAS read, *hearken to my supplication. Be not silent to my tears....*
[17] gender specific.
[18] *prosphorán,* "an offering; a gift."
[19] from *katartízō* = "to prepare; to perfect; to restore."
[20] Verses 7-9a are quoted in Hebrews 10:5 *ff*. The Hebrew text reads differently here, which shows that the LXX text was the text used by the Church.

I did not conceal thy Mercy and thy Truth[21] from the great congregation.
12 Withdraw not thy compassions from me, O Lord!
Let thy Mercy and thy Truth always help me.
13 Because innumerable evils are come about me!
Mine iniquities overtook me, and I am not able to see;
yea, they became more in number than the hairs of my head,
and my heart has failed me.
14 O Lord, be pleased to deliver me!
Make haste, O Lord, to help me!
15 Let them be put to shame, and confusion together,
those seeking after my soul to destroy her.
Let them be turned back, and put to shame,
those wishing evils for me.
16 Let them quickly be rewarded with shame,
those saying to me, "Well done, well done!"
17 Let all those seeking thee rejoice greatly
and be merry in thee, O Lord;[22]
and let those loving thy salvation say always,
"The Lord be magnified!"
18 As for me, *though* I am a beggar and a pauper,
the Lord will care for me.
Thou art my helper and my shield!
O my GOD, do not ever tarry!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Ninth Day of the Month

Psalm 40 (41)

1 *Unto the end; a psalm of David.*

Blessed is the one helping[23] a beggar and a pauper!
The Lord shall deliver him on an evil day.
3 May *the* Lord preserve him, and keep him alive,
and call him blessed on the earth;
and may he not deliver him into the hands of his enemies.

[21] God's Mercy is his Son; his Truth is the Holy Spirit, both having their source in the Father. St Irenaeos called the Son and the Holy Spirit the "two hands of God."
[22] *O Lord* is found in all the LXX translations; not in the Hebrew.
[23] *helping = suniōn = "gaining insight into; understanding with regard to; taking notice of; being aware of;" helping* is used here based on the *Septuagint Psalms* text, "Blessed is the helper...."

4 May *the* Lord help him on his bed of pain.
Thou didst turn about his whole bed in his sickness.[24]
5 I said, "Lord, have mercy on me;
heal my soul, because I have sinned against thee."
6 Mine enemies spoke evil *things* against me:
"When shall he die, and his name perish?"
7 And if he came in to see *me*, his heart would speak empty *words*;
he gathered wickedness to himself;
he was going outside and was speaking in a like manner.[25]
8 All mine enemies were whispering *together* against me;
even against me do they devise evil.
9 They spread an evil *saying* against me:
"He who is dead shall not rise up again, shall he?" [26]
10 Yea, even the man[27] of my peace, in whom I trusted,
the one eating *of* my bread,[28]
magnified the lifting of heels against me.
11 But thou, O Lord, have mercy on me;
and raise me up, and I shall repay them.
12 By this I know that thou hast favored me:
that mine enemy shall never rejoice over me.
13 And on account of my innocency didst thou devote thyself[29] to me,
and didst set me before thy face unto the ages.
14 Blessed be *the* Lord, the God of Israel, from the ages, and unto the ages.
Let it be! Let it be![30]

Psalm 41 (42)

1 *Unto the end; unto instruction for the sons of Kore*.[31]

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[24] St Maximus of Turin: "We call our bodies our beds, in which our souls linger very comfortably as if in a bed. I think that this is what the holy prophet means...Blessed is the one whose bed the Lord turns in his sickness, so that the person who a little before was prone to anger, adultery, wantonness, and full of the infirmities of every crime should become chaste, humble and modest when the Lord turns his body that had been accustomed to evil." [*OP*]

[25] St Athanasios: "These words refer to Judas." [*OP*]

St Ambrose: "Judas went out, and he spoke....He went outside, leaving behind the mysteries of life that lay within." [*OP*]

[26] *mē,* introducing a question, expects "no" for an answer. The word *dead* (*koimōmenos*) can also mean *sleeping*; *rise up* can also mean *rising from the dead* (*cf.* Matthew 27:62-64).

[27] not necessarily gender specific, but as a prophecy concerning Judas Iscariot, I kept the masculine.

[28] *ártous*, lit, "a loaf of leavened bread." Jesus quotes this verse during the Last Supper (John 13:18), which would indicate that he was using leavened bread.

[29] *devote thyself to me* = from *antilambánomai*, "to take hold of; to support; to devote oneself to."

[30] *génoito*, aorist mid opt, "Let it be." *Amen* is not the word used here in the LXX.

[31] St Jerome: "...you will always find joy and never sadness is a psalm that has 'for the sons of Core' in its title...Reread the psalms with this in mind and you will discover that wherever you come upon this particular title, you will find no sadness. I have remarked many times that the name Core signifies the place of Calvary (or the Skull) and must, therefore, connote joy." [*OP*]

Like as the hart[32] longs for the water-brooks,
so longs my soul for thee, O GOD!
3 My soul is athirst for GOD, *even for* the mighty,[33] the living *One*.
When shall I come and appear before the face of GOD?
4 My tears became my bread[34] *both* day and night,
while it was said to me day after day, "Where is now thy GOD?"
5 These things I remembered, and I poured out my soul within me;
because I shall go to *the* place of a wondrous tabernacle,
even unto the house of GOD, with a voice of rejoicing and thanksgiving,
yea, with the sound of one keeping a holy day.
6 Why art thou so full of heaviness, O my soul?
and why dost thou disquiet me?
O put thy trust in GOD; because I will *yet* thank him,
who is the salvation of my countenance, and my GOD.
7 My soul was vexed within me;
therefore will I remember thee from *the* land of Jordan and Ermoniem,
from a little mountain.
8 *One* deep calls to another in the roar of thy waterfalls;
all thy surges and waves washed over me.
9 *The* Lord will command his mercy in *the* daytime;
and by night his ode[35] will be with me, a prayer unto the God of my life.
10 I will say unto GOD, "Thou art my helper. Why didst thou forget me?
Why must I go about with a sad face, while my enemy afflicts me?"
11 When my enemies crushed my bones, they were taunting me;
day after day they say to me, "Where is now your GOD?"
12 Why art thou so full of heaviness, O my soul?
and why dost thou disquiet me?
O put thy trust in GOD; because I will *yet* thank him,
who is the salvation of my countenance, and my GOD.[36]

Psalm 42 (43)

1 *A psalm of David.*

Judge me, O GOD, and defend my cause against an unholy nation!
O deliver me from an unjust and crafty person.[37]
2 Because thou, O GOD, art my strength;
why didst thou cast me away from thee?
and why go I about with a sad face, while my enemy afflicts me?

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[32] *hart = eláphou*, "deer, hart;" the male of the red deer, especially over five years old.
[33] *the mighty*, found in Holy Transfiguration and *The Orthodox Psalter*; omitted in Church of Greece text and other translations.
[34] *ártos*, "leavened bread."
[35] *Septuagint Psalms* and an alternate reading in Church of Greece text read, *he will manifest it to me...*
[36] 🕮 **Psalm 41 is prayed during the Third Royal Hour of Theophany.**
[37] *ánthrōpos*, not necessarily gender specific.

3 O send out thy Light and thy Truth![38]
They led me along the way, and brought me unto thy holy mountain,
and into thy tabernacles.
4 And I will go unto the altar of GOD,
even unto the God *who is* gladdening my youth!
Upon a harp will I praise thee, O GOD, my GOD.
5 Why art thou so full of heaviness, O my soul?
and why dost thou disquiet me?
O put thy trust in GOD; because I will *yet* thank him,
who is the salvation of my countenance, and my GOD.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 43 (44)

1 *Unto the end; for the sons of Kore unto instruction.*

We have heard with our ears, O GOD,
and our fathers have proclaimed to us,
a work which thou hast done in their time, in days of old,
3 *how* thou utterly destroyed nations *with* thy hand,
and planted *our fathers in*;[39]
how thou brought evils upon peoples,
and didst cast them out.
4 For they did not inherit *the* land through their own sword,
neither was it their *own* arm that saved them;
but thy right *hand,* and thine arm, and the light of thy countenance;
because thou hadst a favor unto them.
5 Thou art thyself my King and my GOD:
the One commanding the salvation of Jacob!
6 In thee will we gore[40] our enemies,
and in thy Name will we bring to nought those rising up against us.
7 For I will not trust in my bow,
it is not my sword *that* shall save me;
8 for *it was* thou *who* didst save us from those afflicting us,
and put to confusion those hating us.
9 We will *make our* boast in GOD all the day long,
and will chant praises unto thy Name in the age to come. (*Pause*)

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[38] The Light is the Son of God (John 8:12), the Truth is the Spirit of the Truth (John 16:13); both having their origin in the Father.
[39] literally, *them.*
[40] *gore =keratioúmen*, (from *kíras*, "horn of an animal"), "to gore; to butt with horns." (*Cf.* 3 Kingdoms 22:11b in *OSB*).

10 But now thou hast cast us off, and put us to confusion,
and wilt not go forth with our armies, O GOD.[41]
11 Thou hast made us turn our backs before our enemies,
and so those hating us kept plundering spoils for themselves.
12 Thou gavest us to be eaten up like sheep,
and hast scattered us among the nations!
13 Thou didst sell thy people for nought,
and there was no end to our bleating![42]
14 Thou didst make us to be a reproach to our neighbors,
to be a mockery and laughingstock to those round about us!
15 Thou hast made us to be a parable among the nations;
a shaking of *the* head among the peoples.
16 My disgrace is before me all the day long,
and the shame of my face covered me,
17 at a voice of a slanderer and a reviler,
in *the* presence of an enemy and persecutor.
18 And *though* all these *things* came upon us, *yet* did we not forget thee,
nor behave ourselves unrighteously in thy covenant.
19 And *although* our heart did not turn back;
yet thou didst turn aside our paths from thy way,
20 because thou didst humble us in a place of affliction,
and covered us *with the* shadow of death.
21 If we had forgotten the Name of our GOD,
and had held up our hands to any strange god,
22 GOD would search out these things, would he not?[43]
for he knows the *very* secrets of the heart.
23 On account of thee we are being killed all the day long;
we were counted as sheep *appointed* for slaughter.[44]
24 Wake up, Lord! Why sleepest thou?
Arise, and cast us not away from thyself until *the* end.
25 Wherefore hidest thou thy face?
Didst thou forget our poverty and affliction?
26 Because our soul was humbled down to *the* dust;
our belly cleaved to *the* ground.
27 Arise, O Lord!
Help us, and ransom us, on account of thy Name![45]

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[41] *O God* is found in Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; omitted in Codex Vaticanus translations.

[42] *bleating* (or *cry*) = a*l*a*l*ágmasin, Church of Greece text and *Septuagint Psalms* translation. *Bleating* continues the analogy of sheep. Others read, *there was no gain in their exchange* = a*ll*ágmasin.

[43] *ouxi,* introducing a question, expects "yes" for an answer.

[44] St Paul quotes this in his letter to the Romans (8:36).

[45] 🕮 **Psalm 43 is prayed at Orthros (Matins) on Great and Holy Saturday.**

Psalm 44 (45)

1 *Unto the end, over those who shall be changed; for instruction to the sons of Kore.*
An ode over the beloved.

My heart overflowed with a goodly word;
I speak *the* verses I have made to the King.
My tongue is the pen of a swiftly writing scribe.
3 Thou art fairer in beauty than the sons of men;[46]
grace was poured upon thy lips.
Because of this, GOD has blessed thee unto the ages.
4 Gird thy sword upon thy thigh, O *thou* mighty One,
in thy comeliness and beauty;
5 and bend *thy bow*, and ride on prosperously;
and be king, because of truth, and gentleness, and righteousness;
and may thy right hand guide thee to marvelous *deeds*.
6 Thy[47] arrows, having been sharpened, *are* in *the* heart of the king's enemies,
O mighty One—
peoples shall fall under thee.[48]
7 Thy throne, O GOD, endures unto the ages of ages;
the scepter of thy kingdom is a rod of uprightness.
8 Thou hast loved righteousness, and hated iniquity;
wherefore GOD, *even* thy GOD,
has anointed thee with *the* oil of rejoicing above thy fellows.
9 *All* thy garments *smell of* myrrh, and oil of myrrh, and cassia, from ivory palaces.[49]
By which means kings' daughters have gladdened thee and honored thee.
10 Upon thy right *hand* stood the queen,
having been clothed in a vesture of interwoven gold,
embroidered with diverse colors.[50]

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[46] St Gregory the Theologian: "Christ has neither form nor comeliness in the eyes of the Jews [Isaiah 53:2]—but to David He is fairer than the sons of men. And on the Mountain, He was bright as lightning; and He became more luminous than the sun, initiating us into the mystery of the future." [*OP*]

[47] *Thy* arrows...*thy* honor follows the text of the 1535 Coverdale and 1539 Great Bible.
O mighty One is found in the LXX, but omitted in Hebrew text.

[48] St Basil: "The sharp arrows...are the well-aimed words that touch the hearts of the hearers, striking and wounding their keenly perceptive souls." [*OP*]
St Athanasios: "The arrows are the holy apostles, who, at seasonable times, will inflect wounds in the enemies of the King...These arrows strike terror in the hearts of noetic enemies." [*OP*]

[49] *oil of myrrh* = *staktē*, lit, "oozing out in drops; stacte." This word is also used in Exodus 30:34 in God's instructions on how to make the incense used in the Tabernacle.
St Justin, *ivory palaces "foretell churches."*
By which means.... follows *Septuagint Psalms* translation. This verse is difficult to translate.

[50] St Basil: "The queen is the soul that is joined with the Word, her Bridegroom...She stands to His right in gilded clothing, that is, arrayed reverently in spiritual doctrines...." [*OP*]
St Chrysostom: "The garment was not one hue. It is impossible to be saved by grace alone; faith and virtue are needed too." [*OP*]

11 Hearken, O daughter, and see; and incline thine ear;
forget also thine *own* people, and thy father's house,
12 since the king greatly desires thy beauty;
indeed, he himself is thy Lord,
13 and thou shalt bow before him.[51]
And *the* daughters of Tyre *bow before him* with gifts;
the rich among the people shall make their supplication before thy face.
14 All the glory of the king's daughter is within,[52]
having been clothed in golden-tasseled *robes*,
embroidered in diverse colors.
15 Virgins that follow her shall be brought to the king;
her attendants will be brought unto thee—
16 with gladness and rejoicing shall they be brought—
and they shall be led into *the* King's temple.[53]
17 Instead of thy fathers, sons were born to thee;
thou shalt make them rulers in all the earth.
18 I will make thy name to be remembered from generation to generation;
because of this shall peoples chant praises unto thee unto the ages,
even unto the ages of ages![54]

Psalm 45 (46)

1 *Unto the end, over the sons of Kore, a psalm over hidden things.*
A psalm of David.

Our God is a refuge and strength,
a helper in afflictions which mightily befall us.
3 Therefore we will not fear, though the earth be shaken,
and *though* mountains be removed in *the* hearts of seas!
4 Their waters raged and foamed;
the mountains were shaken by his might! (*Pause*)
5 The rushings of the river make glad the city of God;
the Most High sanctified his tabernacle.
6 God is in the midst of her, and she shall not be shaken;
God shall help her early in the morning.[55]
7 Nations were troubled, kingdoms were tottered;
the Most High[56] gave forth his voice, the earth was shaken!
8 *The* Lord of the powers is with us;
the God of Jacob is our helper! (*Pause*)

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[51] Follows punctuation of Church of Greece, Holy Transfiguration,
[52] Other texts read, *All the glory of the daughter of the king of Esebon (Hesebon—e.g.* see Song of Songs 7:4).
[53] *Cf* the Icon of the Entrance of the Theotokos into the Temple, with the virgins in her train.
[54] 🕮 **Psalms 44 and 45 are prayed during the First Royal Hour of Christmas.**
[55] This follows majority of texts; Codex Vaticanus and *Septuagint Psalms* read, *God shall help her with his face.*
[56] Follows Holy Transfiguration and *Orthodox Psalter*; others read, *he gave forth*....

9 Come *hither*, and behold the works of GOD![57]
What portentous signs he has shown upon the earth:
10 making wars to cease unto the ends of the earth;
he will break *the* bow, and shatter weapons,
and will utterly burn shields with fire.
11 "Keep calm *then*, and know that I AM[58] is GOD!
I will be exalted among the nations; I will be exalted in the earth."
12 *The* Lord of the powers is with us;
the God of Jacob is our helper!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

I offer praise unto thee, O Lord, and I cry out to thee: Turn away from all my transgressions, O God, and have mercy on me!

Glory to Father, Son, and Holy Spirit.

Save me, O God, as once thou didst save the tax collector! O my Savior, who didst not disregard the tears of the sinning woman: Accept also my sighs, and save me!

Now and ever, and unto the ages of ages. Amen.

As a servant I now flee to thy protection, O all holy one. Deliver me from the idols of the passions, O Mother of God, in that thou gavest birth to the Author of dispassion.

Lord, have mercy. [40x]

And this Prayer:

I thank thee, O Lord our God, for all thy loving deeds which have been unto me, unworthy as I am, from my infancy up to the present hour, those I know, and those of which I am ignorant, both manifest and hidden, which have come to me by word, or by deed. O thou who loved us enough to be pleased to have given thine only begotten Son for us: Vouchsafe even me to be worthy of thy love. By thy word grant me wisdom, and by the fear of thee breathe into me strength from thy power. And if I have sinned voluntarily or involuntarily, forgive me, and take no account of my misdeeds; and keep my soul holy, and set her before thy throne pure in conscience, and having had an end worthy of thy love for mankind. And be thou mindful, O Lord, of all those calling upon thy Name in truth; remember all wishing me good or evil; for

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[57] Church of Greece and Holy Transfiguration; others read, *the Lord.*

[58] *Keep calm* = *scholásate*, aorist imperative, indicates action to be undertaken at once; This word does not mean "keep silence," like "keep still" might imply; rather it means "stop doing; cease from action; be at ease;" the noun form of this means someone with "nothing to do, a person of leisure."
I AM, *egō eimi;* the name of God revealed to Moses in Exodus 3:6, 14.

we are all human, and every person is vain. Therefore, I beseech thee, O Lord: Grant me the great mercy of thy loving-kindness. Amen.

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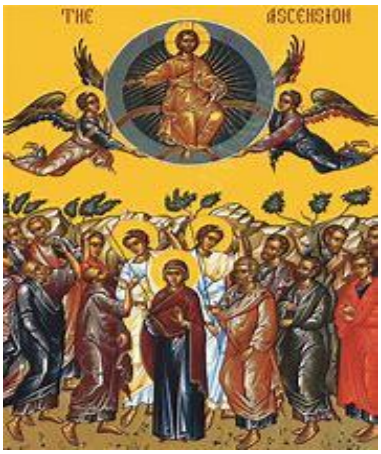

Tenth Day of the Month

KATHISMA VII

Psalm 46 (47)

1 *Unto the end; a psalm over the sons of Kore.*

Clap your hands *together*, all ye nations!
Shout unto GOD with a voice of rejoicing.
3 Because *the* Lord Most High is to be feared;
he is the great King over all the earth.
4 He has subdued peoples under us,
and nations under our feet!
5 He has chosen us for his inheritance:
even the beauty of Jacob, whom he loved. *(Pause)*
6 GOD is gone up with a *merry* shout,
the Lord with a sound of a trumpet.
7 Sing praises unto our GOD, sing praises!
Sing praises unto our King, sing praises!
8 Because GOD is King of all the earth!
Chant psalms with understanding.
9 GOD reigns over the nations;
GOD sits upon his holy throne.
10 *The* rulers of peoples are gathered together with the God of Abraham;
because GOD's mighty ones of the earth were greatly exalted.[59]

[59] 🕮 **Psalm 46 is prayed during the services of the Ascension.**

Psalm 47 (48)

1 *A psalm, an ode pertaining to the sons of Kore; for a second Sabbath.*

Great is *the* Lord, and highly to be praised
in *the* city of our GOD, *even* upon his holy mountain,
3 to *the* joy of the whole earth![60]
The city of the great King is well rooted
upon the north side of *the* mountains of Sion!
4 GOD is *well* known in her towers,
whenever he comes to help her.
5 Because lo, the kings of the earth were gathered;
they marched by together.
6 They marveled after seeing her;
they were astonished, they were shaken!
7 Trembling took hold of them—
pains, as upon a woman in *her* travail!
8 Thou shalt break *the* ships of Tharsis
with a stormy wind.
9 As we have heard, so too have we seen in *the* city of *the* Lord of the powers,
in *the* city of our GOD.
GOD founded her unto the ages. (*Pause*)
10 We have contemplated thy mercy, O GOD,
in *the* midst of your people.[61]
11 O GOD, according to thy Name, so also is thy praise unto the world's ends!
Thy right hand is full of righteousness.
12 Let the mountain of Sion rejoice!
Let the daughters of Judea[62] rejoice greatly,
because of thy judgments, O Lord.
13 Walk about Sion, and go round about her;
describe her towers.
14 Set your hearts upon her strength,
and consider her bulwarks,
so that ye might describe *her* in detail to those coming after.
15 Because he is our GOD unto the ages, even unto the ages of ages!
He himself shall shepherd us unto the ages.

[60] punctuation follows Church of Greece text, Holy Transfiguration, and *Orthodox Psalter*.
[61] *people*, *laoú,* follows all Orthodox translations. St Jerome translated this as *temple, naoú,* and this verse is the Introit in the Western rite for the feast of the Meeting of the Lord in the temple (Feb. 2).
[62] *daughters of Judea* is a poetic expression meaning the small towns of Judea.

Psalm 48 (49)

1 *Unto the end; a psalm of the sons of Kore.*

Hear these *words*,[63] all *ye* nations!
Ponder it with your ears, all ye dwelling in the world;[64]
3 both the low-born and high,[65]
a rich *person* and a pauper together.
4 My mouth shall speak of wisdom,
and my heart shall muse of understanding.
5 I will incline my ear to a parable;
I will unfold my problem with a harp.
6 Wherefore should I fear in a day of evil,
when the wickedness at my heel compasses me round about?
7 *There be* some putting *their* trust in their strength,
and boasting in the multitude of their riches.
8 *But* no brother may redeem himself. Shall a man *give a* ransom?[66]
One cannot give a propitiatory offering[67] unto God for himself,
9 nor the price of the redemption his own soul,
even though he worked unto the ages,
10 and were to live until the end,
so that he should not see destruction for himself
when he sees wise *people* dying.[68]
11 A fool and a dullard will perish together,
and will leave their riches to strangers.
12 And their graves became their houses unto the ages—
their dwelling-places from one generation to another—
though they called their lands after their *own* names.[69]
13 Nevertheless, man[70] being in honor, did not understand;
he may be compared unto the cattle, *animals* without understanding,
and is become like unto them.

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[63] Church of Greece, *Orthodox Psalter, Septuagint Psalms,* and *LES* have the plural; Holy Transfiguration, SAAS, and *NETS* read singular, "this."
[64] *oikouménēn* = "the inhabited world."
[65] Lit, *the earthborn and the sons of men.*
[66] *ánthrōpos*, not necessarily gender specific. The Orthodox answer to this question is, *Yes.* God the Son became incarnate to ransom us (*cf* Pilate's words concerning Jesus: "Behold the man" *íde o ánthrōpos*—Jn 19:5; Anaphora of St Basil: Jesus "gave Himself as a ransom to death, in which we were held captive...;" *cf* also Rom 3:25, 1 John 4:10).
[67] *eksílasma* = "a propitiatory offering (to a deity); atonement; a bribe; a ransom."
[68] An early western exegete: "...such a man shall not comprehend what death is, whenever he shall have seen wise men dying. He says to himself, 'This fellow, for all he was wise and dwelled with wisdom and worshipped God with piety, is he not dead? Therefore, I will enjoy myself while I live, for if they that are wise in other respects, could do anything, they would not have died.'" [*OP*]
[69] St Athanasios, "Such is their impiety that they think that destruction will not come to them."
[70] *ánthrōpos*, a human being as opposed to an animal—the irony of this verse.

14 This way of theirs is a stumbling block for them;
yet, afterwards, they will approve with their mouth. (*Pause*)
15 They are placed in hades like sheep; death shall shepherd them;
and the upright shall have dominion over them in *the* morning;
and their help will waste away in hades—they were banished from their glory.
16 But GOD shall ransom my soul from *the* hand of hades
when he receives me. (*Pause*)
17 Cease being afraid, though one[71] be made rich,
or if the honor of his house be increased;
18 because he will carry nothing away with him when he dies,
neither shall his pomp descend after him.
19 Because while he lives, his soul will be blessed;
so long as thou doest him good, he will acknowledge thee.
20 He shall enter into the generation of his fathers,
and shall not see light throughout the ages.
21 And man, being in honor, did not understand;
he may be compared unto the cattle, *animals* without understanding,
and is become like unto them.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 49 (50)

1 *A psalm of Asaph.*

The God of gods, *the* Lord, has spoken,
and called the world, from the rising up of *the* sun unto *the* going down thereof.
2 Out of Sion
comes the splendor of his beauty.
3 GOD shall come visibly—our GOD—and shall not pass by in silence!
A fire shall be kindled *there* before him,
and a mighty tempest shall be *stirred up* round about him.
4 He shall call the heavens above, and the earth,
that he may judge his people!
5 Gather his saints together unto him,
those having made a covenant with him with sacrifices;
6 and the heavens shall declare his righteousness;
because GOD is Judge *himself*. (*Pause*)
7 "Hear, O my people, and I will speak to thee,
O Israel, as I testify against thee.
I am GOD, *even* thy GOD.

[71] literally, *ánthrōpos*.

8 I will not reprove thee because of thy sacrifices,
since thy whole-burnt offerings are alway before me.
9 I will take no young bulls out of thy house,
nor young he-goats out of thy flocks,
10 because all the wild beasts of the forest are mine,
and so are the cattle upon mountains, and oxen.
11 I know all the birds of the sky,
and the beauty of the field is with me.
12 If I be hungry, I would in no wise tell thee;
for the whole world[72] is mine, and all that is in her.
13 *Thou dost* not *think that* I will eat *the* flesh of bulls,
and drink *the* blood of he-goats, dost thou?[73]
14 Sacrifice unto GOD a sacrifice of praise,
and make thy prayers unto the Most High.
15 And call upon me in a day of thine affliction;
so will I deliver thee, and thou shalt praise me." *(Pause)*
16 But unto the sinner GOD says,
"Why art thou declaring my statutes,
and taking my covenant in thy mouth,
17 whereas thou didst hate correction,
and thou didst cast my words behind thee?
18 If thou sawest a thief, thou wast running with him;
and thou wast keeping company with an adulterer.
19 *Thou hast let* thy mouth abounded with evil,
and *with* thy tongue, *thou* wast weaving deceit.
20 Sitting down, thou wouldst speak against thy brother;
yea, and wouldst lay a stumbling block against thine own mother's son!
21 These things hast thou done, and I held my tongue.
Thou didst think wickedly, that I should be even such a one as thyself!
I will reprove thee, and bring thy sins before thy face."
22 Therefore, consider these things, those of you forgetting GOD,
lest he should snatch you away, and there be none to deliver *you*.
23 "A sacrifice of praise will honor me;
and there is a way wherein I will show him my salvation."

Psalm 50 (51)

1 *Unto the end; a psalm by David*
2 *when Nathan the prophet came to him, after he had gone into Bersabee,*[74] *the wife of Ourias.*

Have mercy upon me, O GOD, according to thy great mercy;
and according to the multitude of thy compassions,
blot out mine offence!

[72] whole world, *oikouménē.*
[73] *mē,* introducing a question, expects "no" for an answer.
[74] *Bersabee* is the Greek form of Bathsheba.

4 Wash me thoroughly from my wickedness,
and cleanse me from my sin.
5 Because I acknowledge my transgression,
and my sin is ever before me.
6 Against thee only did I sin, and I did this evil in thy sight;
that thou might be justified in thy words,
and victorious when thou art judged.[75]
7 For behold, I was conceived in iniquities,
and in sins my mother longed *to bear* me.[76]
8 For lo, thou loved truth;
the hidden and secret *aspects* of thy wisdom hast thou made manifest unto me.
9 Thou shalt sprinkle me with hyssop,[77] and I will be clean;
thou shalt wash me, and I shall be purer than snow.[78]
10 Thou shalt make me hear sounds of joy and gladness,
that my bones which *thou hast* humbled may greatly rejoice!
11 Turn thy face from my sins,
and blot out all my misdeeds.
12 Create a clean heart[79] in me, O GOD,
and renew an upright spirit within me.
13 Cast me not away from thy face,
and take not thy Holy Spirit from me.
14 Restore unto me the joy of thy salvation,
and uphold me with thy guiding Spirit.
15 I shall teach thy ways unto transgressors,
and *the* ungodly shall be converted unto thee.
16 Rescue me from bloodshed, O GOD, the God of my salvation;
my tongue shall greatly rejoice in thy righteousness!
17 O Lord, thou shalt open my lips,
and my mouth shall show forth thy praise.

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[75] St Ambrose: "He who is to judge us disdains not to be brought to judgment, that he may be justified in his saying, and clear when he is judged." [*OP*]

St Chrysostom: "If there could be a trial and an examination of the things God had done for the Jews, and of what had been done on their part toward him, the victory would be with God, and all the right on his side...." [*OP*]

[76] *iniquities = anomíais; sins = amartíais*, both plural, important in Orthodox theology concerning original sin.

longed to bear = ekíssēse, literally, "to crave," perhaps referring to cravings of pregnant women," in modern speech we would say, "my mother was pregnant with me" [*cf* Fr. Evagoras Constantinides' translation in *The Priest's Service Book,* Merrillville, IN, 1989.].

St Athanasios translates this as "in sins did my mother long to conceive or gestate me." [*OP*]

[77] *sprinkle = rantieís,* "to sprinkle; to purify," relates to the rite of purification in Numbers 19:9, 17-19a, 20; if "purge" is used, I believe this misses this reference.

[78] *purer*, lit, "be made white;" metaphorically, "be pure (from sin)." David is asking to be cleansed—(*cf*. Shakespeare, "Macbeth will seem as pure as snow").

[79] *Create a clean heart* tries to copy the alliteration of the Greek: *kardían katharán ktíson*.

18 Because thou desired no sacrifice, else I would have given it;
thou wilt not be delighted with whole-burnt offerings.
19 A sacrifice to God is a contrite spirit:
a crushed[80] and humbled heart God will not despise.
20 Do good, O Lord, in thy good pleasure unto Sion,
and let the walls of Jerusalem be built.
21 Then shalt thou be pleased with a sacrifice of righteousness,
with anaphora,[81] and whole-burnt offerings;
then shall they offer young bulls upon thine altar![82]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Eleventh Day of the Month

Psalm 51 (52)

1 Unto the end; insightful understanding by David,
2 when Doek the Idoumeon came and announced to Saul and said to him,
"David came into the house of Abimelech."

Why do you boastest in evil, O mighty one,
that you can do iniquity all the day long?
4 Your tongue devised wickedness;
like a sharpened razor, you shaped deceit.
5 You have loved evil more than goodness,
unrighteousness more than speaking righteousness. (*Pause*)
6 You have loved *to speak* all the words that may do hurt,
and a false tongue!
7 On this account shall God destroy you at *the* end;
he shall pluck you out, and cause you to flee from your dwelling,
and root you out of *the* land of *the* living. (*Pause*)

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[80] *crushed* = *suntertpimménēn*, perf pass part of *suntríbō*, "to crush, to break (in pieces); to beat to a pulp; to be broken / bruised."

[81] anaphora = ἀναφορὰν, literally, "a lifting up." A lifted-up offering was made by literally lifting up the offering before the Lord. This offering was not burned up with the other offerings, but after being lifted up, it was returned to the one offering it. The Anaphora of the Divine Liturgy includes lifting up the chalice and diskos; that offering of Bread and Wine is then returned to us as the Body and Blood of Christ.

[82] 🕮 **Psalm 50 is one of the most prayed psalms: it is prayed in the service of Orthros (Matins), in the 3rd Hour, and in both Little and Great Compline; and by the Deacon while he censes the iconostasis, the church and the Holy Table before the Divine Liturgy.**

Because of the importance of this Psalm, this translation was also compared to the Russian Orthodox Church Outside of Russia (ROCOR) text, whose translations I find to be very accurate.

8 *The* righteous shall see *this,* and fear,
and shall laugh at him and say,
9 "Lo, *this is* one[83] who did not make GOD his helper;
but pinned his hope on the multitude of his riches,
and strengthened himself in his vanity!"
10 As for me, I am like a fruitful olive tree in the house of the Lord;[84]
my hope is in the mercy of GOD unto the ages, even unto the ages of ages.
11 I will chant praises to thee unto the ages, because of what thou hast done;
and I will wait upon thy Name, because it is good before thy saints.

Psalm 52 (53)

1 *Unto the end, over Maeleth; insightful understanding by David.*

A fool has said in his heart, "There is no God!"[85]
They became corrupt, and were abominable in *their* wickednesses;
there is none *that is* doing good.
3 GOD peeked down from the heavens upon the sons of men,
to see if there were any having understanding,
and were seeking after GOD.
4 *But they* have all gone astray, they became altogether useless;
there is none doing good, no not one.
5 All those working wickedness will understand, will they not?[86]
Those eating up my people as if they were eating bread
do not call upon the Lord.[87]
6 There they were afraid with fear where no fear was;
because GOD scattered *the* bones of man-pleasers;
they were put to confusion, because GOD set them at nought.
7 Who will give Israel's salvation out of Sion?
When GOD[88] returns the captivity of his people,
then shall Jacob rejoice exceedingly, and Israel shall be right glad.

Psalm 53 (54)

1 *Unto the end, among hymns; insightful understanding by David*
2 *when the Ziphites came and said to Saul, "Look, is not David hidden with us?"*

O GOD, in thy Name, save me!
And judge me in thy strength.

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[83] lit, *ánthrōpos*, "a human being, a person," not necessarily gender specific.
[84] Follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece text, *NETS*, *LES* and *SAAS* read GOD.
[85] Could also be translated, *There is nothing divine* (*theós* without the article).
[86] *ouxi,* introducing a question, expects "yes" for the answer.
[87] Follows punctuation of majority translations.
the Lord follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; Codex Vaticanus reads *God.*
[88] *GOD* follows the Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others read *Lord.*

4 Hear my prayer, O GOD!
Hearken unto the words of my mouth.
5 Because hostile[89] *men* are risen up against me,
and the powerful, who have not GOD before their eyes,
sought after my soul. (*Pause*)
6 But behold, GOD is helping me,
and the Lord is *the* protector of my soul.
7 He shall reward evils unto mine enemies—
utterly destroy them in thy truth!
8 Freely will I sacrifice unto thee,
and chant praises unto thy Name, O Lord, because it is good.
9 Because thou hath delivered me from every affliction;
and mine eyes have looked down upon my enemies.[90]

Psalm 54 (55)

1 *Unto the end, among hymns; of insightful understanding by David.*

Hear my prayer, O GOD,
and hide not thyself from my petition!
3 Attend to me, and hear me!
I was grieved in my meditation, and was troubled,
4 because an enemy cries out, and a sinner afflicts me.
Because *with* lawlessness they turned upon me,
and in wrath they kept being indignant with me.
5 My heart was disquieted within me,
and *the* terror of death is fallen upon me!
6 Fearfulness and trembling are come upon me,
and a darkness has covered me.[91]
7 And I said, "Who will give me wings like a dove?
for then would I fly away, and be at rest."
8 Lo, *then* would I get me far away,
and lodge in the wilderness. (*Pause*)
9 I would wait for the One saving me from faintheartedness,
and from a tempest!
10 Drown them, O Lord, and confuse their speech,
because I have spied unrighteousness and strife in the city.
11 Day and night it will go about upon her walls;
lawless also and trouble are within her.

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[89] *hostile* = *allótrioi,* "foreigners; hostile; those unfavorably disposed; strangers."

[90] 🕮 **Psalms 53 and 54 are prayed during the Sixth Hour.**
Fr Patrick Reardon: "This is a psalm properly understood from within 'the mind of Christ,' for it describes both His anguish at the betrayal that sent Him to suffering and death, and His full assurance of final vindication in the paschal glory." *Christ in the Psalms*, pp.105-106.

[91] *cf* Mark 15:33, "And *the* sixth hour having come to pass, there came to be a darkness over all the earth..." (*Orthodox New Testament*); parallels in Matt 27:45 and Lk 23:44.

12 And injustice *is therein;*
usury and deceit have not departed from her squares.
13 Because if an enemy had insulted me,
I could have borne it;
and if the one hating me had stood up against me,
I would have hidden from him.
14 But *it was* you—
my kindred soul, my guide, and my familiar friend—
15 you sweetened food together with me;
we walked in the house of GOD in harmony.
16 Let death come hastily upon them,
and let them go down alive into hades!
Because wickedness is within their dwellings,
even in *the* midst of them.
17 As for me, I cried out to GOD,
and the Lord heard me.
18 *In the* evening, and morning, and noonday I will tell and proclaim *it*;
and he shall hear my voice.
19 *It is* he *who* shall ransom my soul in peace from those opposing me;
because *there* were many against me.
20 *Yea, even* GOD, existing before the ages, shall hear me,
and bring them down! (*Pause*)
For they have nothing to give in exchange *for their souls,*
nor did they fear GOD.[92]
21 He stretched forth his hand to restore them;[93]
they defiled his covenant.
22 They were scattered by *the* anger of his face,
but their hearts came together;
their[94] words were smoother than oil,
and yet they are arrows.
23 Cast thy care upon *the* Lord, and he shall support thee;
he shall not give confusion[95] to the righteous one.
24 As for men[96] of blood and deceit,
thou, O GOD, shalt cast them into a pit of destruction!
They shall never live out half their days.
But as for me, my hope shall be in thee, O Lord!

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[92] St Athanasios: "They had been humbled, since not even their soul is an exchange for those who once and for all deny the precious blood of Christ, given for the life of the world, so that there is no longer a ransom for them to thrive." [*OP*]
[93] *restore* = *apodidónai,* "to give back; to restore; to deliver; to recompense."
[94] Church of Greece and *NETS* read, *his.*
[95] *confusion, sálon,* Church of Greece text; "restlessness; perplexity; tribulation;" *cf* Anaphora of St. Basil: "Let none of us who stand about Thy holy altar be put to confusion."
[96] gender specific.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

When the Judge takes his seat, and the angels stand up, when the trumpet sounds, and the flame is kindled, what shall I do, O my soul, when I am led to trial? Because then your wicked deeds will be presented for judgment, and thy secret offences will be revealed! Therefore, before the end, cry out to the Judge, "O God, cleanse me and save me!"

Glory to Father, Son, and Holy Spirit.

Let us all keep watch, and go forth to meet Christ with lighted lamps and a great quantity of oil, that we may be accounted worthy to enter the bridal chamber; because the one overtaken outside the doors will cry out in vain to God, "Have mercy on me."

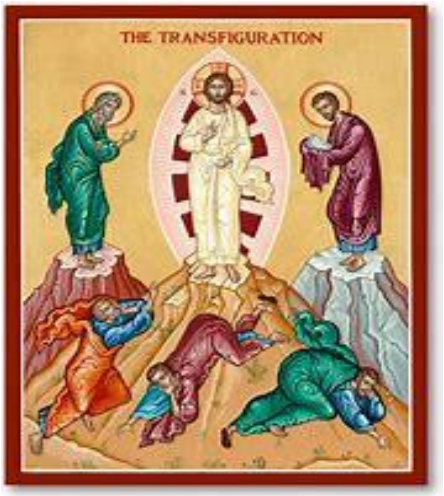
Now and ever, and unto the ages of ages. Amen.

Lying on a bed of my offenses, I am bereft of hope for my salvation; because the sleep of my slothfulness brings torment to my soul. Yet, O God who was born of the Virgin, raise me up to praise thee, that I may glorify thee!

Lord, have mercy. [40x]

And this Prayer:

O Lord my God, as thou art good and the Lover of man, thou hast accomplished many mercies for me, which I did not expect to see. And what shall I render unto thy beneficence, O Lord, Lord? I give thanks for thine inexpressible long-suffering; and now, help, and aid me, and shelter me, O Master, from all the sins I have ever committed before thee. Because thou knowest my folly, thou knowest those things which I have done knowingly or unknowingly, voluntarily or involuntarily, at night or during the day, in mind and thought; therefore, as thou art the good God who lovest man, wash them away with the dew of thy mercy, O all-good Lord, and save me on account of thy holy Name, through the judgments which thou knowest. Because thou art the Light, and the Truth, and the Life, and unto thee I send up glory, to Father, Son, and Holy Spirit, both now and ever, and unto the ages of ages. Amen.



Eleventh Day of the Month (continued)

KATHISMA VIII

Psalm 55 (56)

1 *Unto the end, on behalf of the people, those having been removed far away from the holies. A pillar inscription pertaining to David, when the Philistines seized him in Geth.*

Have mercy on me, O GOD, because man[97] trampled me down all the day long;
making war, he afflicted me.
3 Mine enemies trampled me down all the day long;
since they be many that are fighting against me from on high.[98]
4 *Nevertheless,* I shall not be afraid[99] by day,
but I will put my hope in thee.
5 In GOD will I commend my words; I have put my hope in GOD!
I will not fear what flesh can do unto me.
6 All the day long they detested my words;
all their thoughts were against me for evil.
7 They will dwell near, and will hide themselves;
they will mark where I set my heel, even as they lie in wait for my soul.
8 By no means wilt thou save them!
Thou in thy displeasure shalt cast peoples down.
9 O GOD, I have made my life known to thee;
thou hast put my tears before thee, even as in thy promise.

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[97] *ánthrōpos*, "a human being, a person," not necessarily gender specific; both here and in vs 12 below.
[98] These "enemies" *trampling me down*, according to Ephesians 2:2 and the Fathers, are the demons who attack us "from the air," that is, *from on high*.
[99] Church of Greece, Holy Transfiguration, *Orthodox Psalter,* and SAAS; Codex Vaticanus and *Septuagint Psalms* read, *They shall be afraid, but I will hope in thee*; others, *NETS* and *LES* read, *I will be afraid, but will hope in thee.*

10 In whatsoever day I will call upon thee, *then* shall my enemies turn back *in flight*!
Behold, I know that thou art my GOD.
11 In GOD—I will praise *with* a saying;
in the Lord—I will praise *with* a word.
12 *Yea,* my hope is in GOD!
I will not be afraid what man can do unto me.
13 In me, O GOD, are vows I will render
in praise of thee;
14 because thou delivered my soul from death,
mine eyes from tears,[100] and my feet from sliding,
that I may be well pleasing before *the* Lord in the light of *the* living.

Psalm 56 (57)

1 *Unto the end; do not destroy; a pillar inscription,*
by David when he was fleeing from the presence of Saul into the cave

Have mercy on me, O GOD, have mercy on me;
because my soul trusts in thee,
and in the shadow of the wings of thy garment[101] will I hope,
until *this* iniquity be overpast.
3 I will cry out unto GOD the Most High,
even unto the God having shown good things to me.
4 He sent from *the* heavens, and saved me;
he gave those trampling me down over to reproach. (*Pause*)
GOD sent forth his Mercy and his Truth,[102]
5 and rescued my soul from *the* midst of *lions'* whelps!
I lay me down to sleep having been troubled;
because sons of men—their teeth are weapons and arrows,
and their tongue a sharp sword.
6 Be exalted above the heavens, O GOD,
and thy splendor above all the earth![103]
7 They have laid a net for my feet, and pressed down my soul;
they have digged a pit before my face,
and are fallen into *the midst of* it themselves. (*Pause*)
8 My heart is prepared, O GOD, my heart is prepared;[104]
I will sing and chant psalms in my glory.

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[100] *mine eyes from tears* is omitted in Church of Greece text, but found in Holy Transfiguration and *Orthodox Psalter*.
[101] *wings* = *pterúgion,* "wings; ends; border; flap (of a garment). *Wings of thy garment, ie,* long, wide sleeves like those found on a priest's riassa /cassock, seems a better translation when referring to the Person of God.
[102] God's *Mercy* is his Son and his *Truth* is the Spirit of the Truth, both having their origin in the Father. St Irenaeos called the Son and the Holy Spirit the "two hands of God."
[103] This verse is recited by the priest as he censes the chalice following communion.
[104] *Cf* Wisdom of Sirach 2:17.

9 Awake, my glory! Awake, lute and harp!
I myself will rise up[105] before dawn.
10 I will confess thee, O Lord, among *the* peoples;
I will chant psalms unto thee among nations;
11 because thy Mercy was magnified above the heavens,
and thy Truth as far as the clouds.
12 Be exalted above the heavens, O GOD,
and thy splendor above all the earth.[106]

Psalm 57 (58)

1 *Unto the end; do not destroy; a pillar inscription by David.*

If ye truly speak righteousness,
then judge rightly, O *ye* sons of men.
3 But ye devise iniquity in your heart upon the earth:
your hands weave wickedness.
4 The sinners were alienated from *their mother's* womb,
they went astray from *the* belly; they spoke lies.
5 Their rage is like that of the serpent,
even like that of a deaf adder, *that* is stopping her ears;
6 which refuses to hear the voice of charmers,
however skillful the enchantments prepared by a wise *man be*.[107]
7 GOD shall break[108] their teeth into pieces in their mouth;
the Lord has shattered the molars of the lions!
8 They shall vanish like waters running apace.
He will bend his bow until they become weak.
9 They shall be removed like melted wax.
Fire fell upon them, and they saw not the sun.
10 Before your briars are aware of the thorn bush,
he shall swallow them up in his wrath while they are yet alive.
11 A righteous *one* shall rejoice when he sees vengeance done;[109]
he shall wash his hands in the blood of the sinner!
12 And so one[110] shall say,
"If indeed there is fruit for the righteous *one*,
then *there* is GOD judging those on the earth!"

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[105] *rise up*, from *eksegeípō,* means not only "awake," but also "to rise from the dead;" perhaps a prophecy of Jesus' rising before dawn.
[106] Verses 8 thru 12 are found almost verbatim in Psalm 107:2-6.
[107] This follows Church of Greece text; Holy Transfiguration, and an alternate reading in Church of Greece text read, *nor is spellbound by the spells of a wizard.*
[108] *shall break* = *syntrípsei,* future tense (Church of Greece text).
[109] Codex Vaticanus (and SAAS) adds here, *of ungodly ones.*
[110] *ánthrōpos* = "a human being, a person," not necessarily gender specific.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.gt
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Twelfth Day of the Month

Psalm 58 (59)

1 *Unto the end; do not destroy; a pillar inscription by David, when Saul sent and watched his house to put him to death.*

Deliver me from mine enemies, O GOD,
and ransom me from those rising up against me!
3 O deliver me from wicked doers,
and save me from blood-thirsty men![111]
4 Because lo, they hunted after my soul;
the mighty set themselves against me—
not because of my transgression of the law,
nor for my sin, O Lord!
5 I ran[112] without iniquity, and kept a straight *course*.
Arise thou *therefore* to meet me, and behold.
6 And be attentive, O Lord, the God of the powers, *thou* GOD of Israel, to visit all the nations;
never pity them working wickedness. (*Pause*)
7 They will return toward evening, and be like hungry dogs,
and will scavenge about through a city.
8 Behold, they will utter sounds with their mouth, and a sword is between their lips;
because *they say*, "Who has heard?"
9 But thou, O Lord, shalt laugh them *to scorn*;
thou shalt bring all the nations to nought.
10 O my Strength, I will keep watch for thee;
because thou, O GOD, art my helper.
11 *As for* my GOD—his mercy will overtake me!
My GOD shall show *it* to me in the presence of my enemies.
12 Do not ever slay them, lest at any time they forget thy law!
But scatter them abroad by thy power,
and bring them down, O Lord my shield!
13 *For* a sin of their mouth, a word of their lips,
let them be taken captive in their pride;
and why? in accordance with *their* curses and lies,
shall *their* destruction be proclaimed,

[111] gender specific.
[112] *I ran, édramon*, follows Holy Transfiguration, *Orthodox Psalter,* and *Septuagint Psalms*. This verb could also be translated 3rd person plural, *they ran,* as in *NETS*.

14 *and* in *the* wrath of destruction, they shall in no wise exist!
And they shall know that God is sovereign over Jacob,
and over all the ends of the world. (*Pause*)
15 Toward evening they will return, and be like hungry dogs,
and will scavenge about through a city.
16 They will run here and there in order to eat,
and will growl if they be not satisfied.
17 As for me, I will sing of thy power,
and will greatly rejoice in thy mercy betimes in the morning;
because thou became my helper,
and my refuge in a day of my affliction.
18 Thou art my helper! I will chant psalms unto thee;
because thou, O GOD, art my protector, my GOD, my mercy!

Psalm 59 (60)

1 Unto the end; concerning those that shall yet be changed.
For a pillar inscription by David; for instruction,
2 when he set on fire Mesopotamia of Syria, and Syrian Soba;
and Joab returned, and stuck twelve thousand in the valley of salt.

O GOD, thou hast cast us out, and pulled us down;
thou hast become displeased, yet had pity on us.
4 Thou didst cause the earth to quake, and threw her into confusion!
Heal her fractures, because she continues to shake.
5 Thou hast showed thy people hard things;
thou hast given us a drink of a wine of contrition.[113]
6 Thou hast given a token for such fearing thee,
so that they might flee from before a bow. (*Pause*)
7 In order that thy beloved ones[114] may be delivered,
save *them* with thy right hand, and hear me.
8 GOD hath spoken in his holy place,
"I will rejoice, and will divide Sikima,
and will mete out the valley of tents.
9 Galaad is mine, and Manasses is mine;
Ephraim also is the strengthening of my head, Judas is my king.
10 Moab is a basin of my hope; upon Idumea I will set my sandal;
foreign tribes were subjected to me."
11 Who will lead me into a fortified city?
or who will bring me as far as Idumea?
12 Thou wilt, O GOD, the One having cast us out, wilt thou not?[115]
and wilt not thou, O GOD, go out with our forces?

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[113] *contrition* from *katanússō*, in Holy Transfiguration and *Orthodox Psalter*. Others read, *bewilderment, stupefying,* from *katánuzis.*
[114] *beloved ones = oi agapētoí*, plural (Church of Greece text).
[115] *ouxi,* introducing a question, expects the answer to be "yes."

13 Grant us help out of affliction;
for vain is the deliverance of man.[116]
14 With GOD we will do a mightily act;
and he will bring to nought those afflicting us.

Psalm 60 (61)

1 *Unto the end, among hymns; by David.*

Hear my supplication, O GOD;
give ear unto my prayer!
3 From the ends of the earth I cried out to thee, when my heart was in heaviness.
Thou lifted me high upon a rock; thou didst guide me,
4 because thou became my hope:
a strong tower against *the* face of an enemy.
5 I will dwell in thy tabernacle unto the ages;
I shall be sheltered under the wings of thy garment.[117] (*Pause*)
6 Because thou, O GOD, hast heard my prayers;
thou hast given a heritage unto those fearing thy Name.
7 Thou shalt add days unto the days of the King,
days unto his years to generations of generations.
8 He shall dwell before the face of GOD unto the ages.
As for his Mercy and Truth,[118] who will seek them out?
9 So will I chant psalms unto thy Name unto the ages of ages,
that I might make my prayers from day to day.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 61 (62)

1 *Unto the end, concerning Idithoun; a psalm by David.*

My soul shall be subject to GOD, shall she not?[119]
for from him *comes* my salvation.
3 For he verily is my GOD and my Savior;
he is my helper, *and* I shall never be moved!
4 How long will ye attack *every* man?[120]
Ye murder, all of you,
as by means of a leaning wall or a tottering fence.

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[116] not necessarily gender specific.
[117] *wings = pterúgion,* "wings; ends; border; flap (of a garment). *Wings of thy garment, ie,* long, wide sleeves like those found on a priest's riassa /cassock, seems a better translation when referring to the Person of God.
[118] God's *Mercy* is his Son and his *Truth* is the Spirit of the Truth, both having their origin in the Father.
[119] *ouxi,* introducing a question, expects the answer to be *"yes."*
[120] not necessarily gender specific.,

5 No doubt they planned to cast my honor aside;
they ran with a thirst;[121]
they were blessing with their mouth,
but were calling down curses with their heart. (*Pause*)
6 Nevertheless, my soul, be subject to GOD;
because my *patient* endurance is from him.
7 Because he is my GOD and my Savior;
he is my helper, *and* I shall never flee.
8 In GOD is my salvation and my honor;
he is the God of my help, and my hope is in GOD.
9 Put your hope in him, all you synagogue of peoples!
Pour out your hearts before him, because GOD is our helper. (*Pause*)
10 As for the sons of men, no doubt they are useless;
the sons of men are a lie in *the* balance;[122]
out of vanity they gather themselves together
so that they might do wrong.
11 O trust not in wrong, nor lust for what is robbed;
if riches should flow in, cease setting your heart upon them.
12 GOD spoke once. These two things I heard:
That sovereignty belongs to GOD,
13 and mercy is thine, O Lord!
Because thou wilt reward each one according to his works.[123]

Psalm 62 (63)

1 *A psalm by David when he was in the wilderness of Judea.*

O GOD, my GOD, early in the morning I rise up to thee!
My soul thirsted for thee, my flesh also *longeth after* thee,
in a barren and desolate land where no water is.
3 Thus have I appeared before thee in the sanctuary,
that I might behold thy power and thy splendor.
4 Because thy mercy is better than lives;
my lips shall praise thee.
5 So shall I bless thee in my life,
and will lift up my hands in thy Name.

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[121] This follows Church of Greece, *Orthodox Psalter*, *Septuagint Psalms,* and *LES;* Holy Transfiguration, SAAS, and NETS reads, *they ran with a lie+*.

[122] St Basil: "Men...are liars, since they have destroyed the tribunals of their soul. They call darkness light and light darkness. So they weigh badly, choosing evils instead of blessings, preferring empty things to the genuine, placing the temporal before the eternal, electing passing pleasure for unending and unbroken joy. First, they wrong themselves, and then, they wrong their neighbors." [*OP*]

[123] Good works are a part of the Last Judgment, *e.g.* see Matt 25:41-46; John 5:28-29; Romans 2:6-9, 13; 1st Cor 6:9-10; 1st Peter 4:18. It is not faith *versus* works, but faith *and* works. It is like the old song, "Love and marriage go together like a horse and carriage;" faith, like love (*cf* 1st Cor 13:13), is not just a feeling, but it require action to be seen; marriage is "work," but it manifests the love of husband to wife and wife to husband.

6 Let my soul be satisfied, *even* as *if* from marrow and fatness;
and my mouth shall praise thee with joyful lips.
7 If I remembered thee upon my bed,
I would think about thee at dawn,
8 because thou became my helper;
and in the shelter of the wings of thy garment[124] will I greatly rejoice.
9 My soul clung to thee;
thy right hand hath upholden me.
10 But as for these, they seek my soul for no good reason;
they shall go into the deepest parts the earth.
11 Let them be given over to *the* hand of a sword;
let them be portions for foxes.
12 But the King shall rejoice in GOD!
All those swearing by him shall be commended;
because *the* mouth of those speaking unjust things was stopped.[125]

Psalm 63 (64)

1 *Unto the end; a psalm by David.*

Hear my prayer,[126] O GOD, when I pray unto thee;
preserve my soul from fear of an enemy.
3 Thou didst shelter me from a conspiracy of evildoers,
from an insurrection of wicked doers;
4 those having whetted their tongues like a sword,
having bent their bow—an embittered deed—
5 to privily shoot at one who is blameless!
Suddenly they will strike him down with arrows, and will not fear.
6 They encouraged themselves with an evil word.
They spoke of hiding snares; they said, "Who will see them?"
7 They searched after iniquity;
in searching they have grown weary of searching.
A man[127] will draw near, and *his* heart is deep,
8 and GOD shall be exalted!
Their blows are like an arrow of infants,
9 yea, their tongues were utterly weakened against them.[128]
All those having seen them were troubled,

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[124] *wings* = *pterúgion,* "wings; ends; border; flap (of a garment). *Wings of thy garment, ie,* long, wide sleeves like those found on a priest's riassa /cassock, seems a better translation when referring to the Person of God.

[125] 🕮 **Psalm 62 is one of the Six Psalms prayed during Orthros (Matins).**

[126] *prayer* = *proseuchēs*, is found in Holy Transfiguration, *Septuagint Psalms* and *LES*; other texts read, *voice, phōnēs*.

[127] Not necessarily gender specific, *a person, a human being.*

[128] Church of Greece, Holy Transfiguration and *Orthodox Psalter*; alternate reading in Church of Greece, *Septuagint Psalms* and *LES* is, *their tongues scorned him.*

10 and all people were afraid.
And they declared the works of GOD;
and they perceived his works.
11 A righteous *one* will rejoice in the Lord, and will hope in him;
and all the upright in heart will be praised.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

The threefold waves of despair toss me about, as one having been dragged down into the abyss of sin; but as thou art almighty, O Christ, Pilot of all, go before me, and guide me into the calm haven of dispassion, O Savior, and save me in thy loving kindness.

Glory to Father, Son, and Holy Spirit.

O my soul, you are here but for a while, but will remain there unto the ages; I behold the tribunal, and the Judge seated upon his throne, and I tremble at the sentence. O my soul, change from this time forth, because the trial is inevitable.

Now and ever, and unto the ages of ages. Amen.

O hope of the hopeless, help of the helpless, and aid of those placing their hope in you, O holy Mother of God; extend thy helping hand to us!

Lord, have mercy. [40x]

And this Prayer:

O compassionate and merciful Lord, long-suffering and of great mercy: Attend to my prayer, and listen to the voice of my supplication. Work with me a sign to good; guide me to thy path, that I may walk in the truth; gladden my heart, that I may fear thy holy Name; because thou art great and workest wonders! Thou only art God, and there is none like thee among the gods, O Lord, mighty in mercy, and good in strength, to help, to comfort, and to save all those hoping in thy Name, of the Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Thirteenth Day of the Month

KATHISMA IX

Psalm 64 (65)

1 *Unto the end; a psalm by David, an ode.*
Of Jeremias and Ezekiel, and the people
when they were about to be led away captive.

Unto thee, O GOD, belongs a hymn of praise[129] in Sion;
and unto thee shall prayer be made in Jerusalem.[130]

3 Hearken unto my prayer,
for unto thee shall all flesh come.

4 *The* words of transgressors prevailed against us;
but thou shalt atone[131] our ungodliness.

5 Blessed is the *one* whom thou hast chosen, and hast taken to thyself:
he shall dwell in thy courts.[132]
We shall be satisfied with the good things of thy temple:
holy is thy sanctuary,[133] wonderful in righteousness.

6 Hear us, O GOD our Savior, *thou that art* the Hope of all the ends of the earth,
and of those far off in *the broad* sea:

7 *who* in thy strength art preparing mountains,
having been girded about with lordship;

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[129] *cf* Vespers, "To thee belongeth worship, to thee belongeth praise, to thee belongeth glory...."
[130] *in Jerusalem* is omitted in Codex Vaticanus
[131] *atone* = *ilásē*; *Atonement* is used in Ode 4 of the Canon of Holy Thursday. Fr. Patrick Reardon makes a good argument for using this word in the Introduction to his book, *Reclaiming the Atonement,* published by Ancient Faith Publishing, 2015.
[132] St Athanasios: "He is speaking of the blessed who have departed this life in virtue and of their reward on being called on high." [*OP*]
[133] *temple* = *oíkou; sanctuary* = *naós* (see Introduction).

8 *the One* stirring up the depth of the sea, *the* roaring of her waves—
who shall withstand *them*?[134]
Nations will be in an uproar,
9 those also dwelling in the uttermost parts of the earth shall be afraid at thy tokens!
Thou shalt make *the* outgoings of morning and evening to rejoice.
10 Thou visited the earth, and watered her.
Thou multiplied *the waters* to enriched her—the river of GOD was filled with waters!
Thou hast prepared their food, for such is *thy* preparation.
11 Drench her furrows, multiply her fruits;
gladdening her with showers as she brings forth.[135]
12 Thou shalt bless the crown of the year with thy goodness;
and thy fields will be filled with abundance.
13 The desert mountains shall be enriched;
and the hills shall gird themselves round about with rejoicing.
14 The rams of the flock clothed themselves *with fleece*;[136]
the valleys also shall stand thick with grain!
They shall cry aloud; yea, they shall chant hymns of praise.

Psalm 65 (66)

1 *Unto the end; an ode of a psalm; of resurrection.*

Shout joyfully unto the Lord,[137]
all ye lands!
2 Yea, chant psalms unto his Name;
give him glorious praise!
3 Say unto GOD, "How fearful are thy works!"
Because of the greatness of thy power shall thine enemies feign loyalty to thee.
4 Let all the earth bow down to thee, and chant psalms unto thee;
let them chant psalms unto thy Name, O Most High.[138] (*Pause*)
5 Come *hither*, and behold the works of GOD!
How fearful is he in his plans beyond the sons of men,
6 who is turning the sea into dry land,
so they may pass through a river on foot!
There shall we rejoice in him,
7 *in* the One ruling in his sovereignty unto the ages!
His eyes behold the nations—
let not those embittering him be exalted in themselves. (*Pause*)

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[134] *Who shall withstand them* follows Holy Transfiguration and *Orthodox Psalter;* Church of Greece and others omit this.
[135] This verse is difficult to translate.
[136] St Athanasios:
[137] *Lord* follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; *NETS*, SAAS and others following Codex Vaticanus, read, *GOD*.
[138] Holy Transfiguration and *Orthodox Psalter*; most LXX texts omit *O Most High.*

8 Be praising our GOD, O *ye* nations,
and make the voice of his praise to be heard,
9 the One having held my soul in life,
and has not given my feet to shaking.
10 Because thou, O GOD, hast proved us;
thou also hast tried us by fire, even as silver is tried.
11 Thou didst bring us into the snare;
thou didst lay affliction upon our back.
12 Thou didst suffer men[139] to ride over our heads;
we went through fire and water,
and thou didst bring us out into a place of refreshment.
13 I will go into thy house with whole-burnt offerings;
I will pay thee my vows
14 which my lips pronounced,
and which my mouth spoke *when I was* in affliction.
15 I will offer unto thee whole-burnt offerings, having been filled with marrow,
with incense and rams;
I will offer bullocks and young he-goats unto thee. (*Pause*)
16 Come *hither, and* hearken, all you that are fearing GOD;
and I will tell you what things he has done for my soul.
17 I cried out to him with my mouth,
and I exalted him with my tongue.
18 If I were inclining unto wickedness with my heart,
the Lord would not hear me.
19 But GOD has heard me;
he was attentive to the voice of my prayer.
20 Praised be GOD, who has not cast out my prayer,
nor *turned* his mercy from me.[140]

Psalm 66 (67)

1 *Unto the end, among hymns; a psalm ode by David.*

May GOD have compassion on us, and bless us;
shine *the light of* his countenance upon us,
and have mercy on us;[141] (*Pause*)
3 that we may know thy way on the earth,
thy saving health[142] among all nations.
4 Let peoples chant praises unto thee, O GOD;
yea, let all people chant praises unto thee.

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[139] not necessarily gender specific.
[140] 🕮 **Verses 1-4 of Psalm 65 form the First Antiphon of Pascha.**
[141] *and have mercy on us* is found in Holy Transfiguration, *Orthodox Psalter*, and others, but not in Church of Greece text.
[142] literally, *salvation*. In Orthodox understanding, sin is a sickness, so *salvation* is the *healing process* which makes us become "partakers of the Divine nature" (2nd Peter 1:4).

5 Let nations be merry and greatly rejoice;
because thou shalt judge *the* folk righteously,
and guide nations on the earth. (*Pause*)
6 Let peoples chant praises unto thee, O GOD;
yea, let all people chant praises unto thee.
7 Earth has brought forth her fruit;[143]
may GOD, *even* our *own* GOD, bless us!
8 GOD shall bless us;
and all the ends of the world shall fear him.[144]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 67 (68)

1 *Unto the end; an ode, a psalm by David.*

2 Let GOD arise, and let his enemies be scattered;
and let those hating him flee from before his face.
3 As smoke vanishes, so let them vanish!
As wax melts before *the* face of fire,
so the sinners will perish before *the* face of GOD;
4 but let the righteous be glad![145]
Let them exult before *the* face of GOD;
let them delight with merriment.
5 Sing unto GOD, chant psalms unto his Name!
Prepare a way for the One having mounted upon *the* setting of the sun.[146]
LORD[147] is his Name, and rejoice greatly before him.

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[143] St Jerome: "Earth, holy Mary who is from our earth, from our seed, from this clay, from this slime, from Adam. Earth has brought forth her fruit. What is lost in the Garden of Eden, it has found in the Son. A Virgin from a virgin, the Lord from the handmaid, God from man, Son from mother, fruit from earth...." [*OP*]

[144] 🕮 **Verses 2-4 of Psalm 66 form the Second Antiphon of Pascha; it is also prayed at the Third Royal Hour of Christmas.**

[145] 🕮 **Verses 2-4a of Psalm 67 form the Third Antiphon of Pascha, and are chanted throughout Pascha and Bright Week.**

Moses quotes the opening verse in Numbers 10:33-34 as the Hebrews begin a three-day journey, foreshadowing Jesus' three days in the tomb.

[146] St Gregory the Dialogist: "The setting of the sun is his own death, over which he rose by his Resurrection." [Note from Fr Lazarus Moore's translation].

[147] *LORD* = *Kúrios*, without the article. Whenever the Tetragram יהוה appeared in the Hebrew text, the Reader would substitute the word *Adonai* ("Lord") in its place, the name of God being too holy to pronounce. Therefore, the LXX translators, whenever they came across the Tetragram, following tradition, simply used the word *Kúrios*. This word became so important that St Paul says that "every tongue should confess...that Jesus Christ *is* Lord [*Kúrios*], to *the* glory of God *the* Father" [Philippians 2:11, *The Orthodox New Testament*].

6 Let them be troubled from before his face,
who is the Father of the orphans, and Judge of the widows:
GOD *is* in his holy place.[148]
7 GOD settles *one* living alone in a house;
mightily bringing forth those having been shackled;
and likewise those embittering him, those dwelling in tombs.[149]
8 O GOD, when thou wast going forth before thy people;
when thou wast marching through the wilderness— (*Pause*)
9 *the* earth shook,
and the heavens fell in drops before *the* face of the God of Sinai,
before *the* face of the God of Israel.[150]
10 Thou, O GOD, shalt appoint a freely *given* rain to thine inheritance;
she was languishing, but thou restored her.
11 Thy living creatures are dwelling in her;
thou, O GOD, in thy goodness provided for the needy.
12 *The* Lord will grant utterance with great power
to those proclaiming the glad tidings:[151]
13 "The King of the powers of the Beloved One
shall divide spoils for the beauty of the house."
14 If ye sleep within the *land that is your* allotment—
ye shall be given wings of a dove, covered with silver,
and her back with golden greenness. (*Pause*)
15 When *the* Heavenly One ordains kings upon her,
they will become snow upon Selmon.
16 GOD's mountain is a fat mountain,
a curdled mountain, a butter mountain.[152]

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[148] *place* = *tópō*; although *tópos* usually means *place*, it became a synonym for *the temple.*

[149] St Jerome: "God gives a home to those of one way, to those who choose one way of life and persevere in it. The just man is constant, because he has resolved once and for all to live a just life. The sinner is fickle....God himself, with his own power, releases those having been bound in sin by the devil...only rebels remain in graves. God is sweet by nature; those moving him to bitterness are sinners, and they make God bitter for themselves. God does not change his nature, but sinners themselves make God their bitterness." [*OP*]

[150] St Jerome: "It rained manna...the rain for Thine inheritance refers to the law which was given through Moses. The law, however, languished because no one was able to fulfill it—except the Lord Who said, "...I came not to abolish, but to fulfill [the law]" [Matt 5:17]....By 'flock' [the living creatures] settling therein, the psalmist meant those living for God: the saints." [*OP*]

[151] This phrase is used in the priest's blessing of the deacon before the Gospel.

[152] "...the vision of the 'butter mountain' rises before us. In the Septuagint, the phrase here is **πίον ὄρος**. Speaking literally, **πίον** means 'rich' or 'fat,' and is used especially with reference to rich, thick milk or cream...the term **πίον** is used also when referring to the fat of an animal, and especially the fat in a sheep's tail, which, in Palestine, is considered a great delicacy and is used as a spread on bread in much the same way as we use butter. We believe the phrase 'butter mountain' appropriately describes the image of a rich, fertile land....And since many of the Fathers have taken this passage as an image of the Mother of God, what greater delight, indeed, could there be for the New Israel...than to have this grace-filled 'mountain of God,'

17 Why do you suppose *that there are other* mountains having been curdled?
This is the mountain on which GOD was pleased to dwell;
yea, the Lord will dwell *there* unto the end.[153]
18 The chariots of GOD are ten thousand,
thousands more *than those who are* prosperous.[154]
The Lord is among them in the holy place of Sinai.
19 Thou art gone up on high;
thou didst lead captivity captive; thou didst receive gifts among men,[155]
yea, even when they were disobedient, that thou mightest dwell there.
20 *The* Lord GOD is blest! Blessed is *the* Lord day by day!
The God of our deliverances[156] will prosper us. (*Pause*)
21 Our GOD is the God to save *us*;
and to the Lord's Lord[157] belong *the* escape routes from death.
22 Surely GOD shall crush heads of his enemies;
the hairy scalp of those going on still in their wickednesses.[158]
23 *The* Lord said, "I will turn around from Bashan;
I will turn around in *the* depths of *the* sea,
24 so that thy foot may be dipped in blood,
the tongue of thy dogs in that of *thine* enemies."[159]
25 Thy processions were *well* seen, O GOD,
the processionals of my GOD, the King, the One in the holy place.
26 Rulers went before, harpists follow after,
in the midst of damsels playing timbrels.
27 Be blessing GOD in *the* churches,
the Lord from the fountains of Israel.

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this rich and fertile 'butter mountain' rising in our midst?" [*The Psalter,* Holy Transfiguration Monastery, Translators' Introduction, pp. 17-18; bold type is in original].

St Athanasios: "The Church is named mountain, nourishing well and fattening those souls within her and bringing them to perfection." [*OP*]

[153] St Athanasios: "This verse...is a censure of the heretical churches that assume that they have been curdled. It is not possible for them to supply spiritual nourishment. There is no other mountain outside the [Orthodox] Church that has been curdled." [*OP*]

[154] literally, *thriving,* or *prosperous* ones. The *prosperous* people would have several chariots.

[155] not necessarily gender specific.

St Paul quotes this in Ephesians 4:8, but he changes *received* (*élabes*) to *gave* (*édōke*).

[156] St Jerome: "The plural is good here, for we have been saved as many times as we have sinned." [*OP*]

[157] *Lord's Lord* follows Holy Transfiguration and *Orthodox Psalter*.

[158] St Jerome: "The devil has as many heads as there are sins. God crushes the devil's head so completely that all the strength of the latter to goad sinners is gone. His hair is the top of his head...hence, the meaning here is that every bit of the devil's power is shattered." [*OP*]

[159] St Athanasios: "The dogs, those guarding the noetic flock, are the sacred preachers. They, with the tongue alone, taste of the blood of the noetic enemies. He is then saying that the single cause of death of the wicked demons shall come by means of the apostolic voice." [*OP*]

St Gregory the Great: "Sometimes in Scripture, 'dogs' represent preachers. When a dog licks a wound it heals it. When holy teachers give us instruction during the confession of our sins, they are touching the wounds of our hearts with their tongues." [*OP*]

28 There is younger Benjamin in ecstasy;[160]
princes of Judas, their leaders;
princes of Zabulon, princes of Naphtali.
29 Give command, O God, unto thy powers!
Strengthen, O God, this which thou hast wrought in us.
30 Because of thy sanctuary in Jerusalem,
kings will bring presents unto thee.
31 Rebuke the wild beasts of the reed—
the synagogue of the bulls is among the heifers of the peoples—
that those having been proved like silver be not shut out.
Scatter nations, those desiring wars!
32 *Then* shall ambassadors come out of Egypt;
Ethiopia shall hasten to stretch out her hand unto God.
33 Sing unto God, O *ye* kingdoms of the earth!
Chant psalms unto the Lord! (*Pause*)
34 Chant psalms unto God,
unto the One having mounted upon the heavens of heavens toward the dayspring!
Lo, he will give to his voice a voice of power.
35 Give glory to God! His splendor is over Israel,
and his strength is in the clouds.
36 O God, wondrous art thou in thy saints, the God of Israel;
He himself shall give power and strength to his people.
Blessed be God!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠

Fourteenth Day of the Month

Psalm 68 (69)

1 *Unto the end; concerning those who will be changed; by David.*

Save me, O God!
because waters are come in, *even* unto my soul![161]

[160] St Jerome: "'Benjamin' means St Paul, in the Church, the youngest, the least of all the apostles, from the tribe of Benjamin [*cf* Phil3:5]...the apostles are the princes of Judah, that is, of the Lord [*cf* Gen 49:8-12]." [*OP*]

[161] Fr Patrick Reardon: "From the very beginning the Christian reading of Psalm 68 (69) has uniformly interpreted this prayer in the context of the Lord's suffering and death....But there is another dimension to the Passion of the Lord—the resolve of His victory....This sense of Christ's victory...dominates the final lines

3 I was stuck fast in deep mire, and there is no sure footing;
I am come into the depths of the sea, and a tempest ran over me.
4 I am weary of crying; my throat became dry;
mine eyes failed me from hoping *so long* for my GOD.
5 Those hating me without a cause were multiplied more than the hairs of my head;
those that are mine enemies, *and are* persecuting me unjustly, are mighty.
Then I restored that which I never took away.[162]
6 GOD, thou knowest my foolishness,
and my transgressions were not hidden from thee.
7 Let not those trusting in thee, O Lord, Lord of hosts, be ashamed on my account;
let not those seeking thee be put to confusion because of me, O GOD of Israel!
8 *And why?* because for thy sake I have borne disgrace;
shame has covered my face.
9 I became as one having been alienated from my brethren,
even an outsider unto my mother's sons;
10 because the zeal for thy house has eaten me up;[163]
and the rebukes of those rebuking thee are fallen upon me.
11 And I covered my soul completely with fasting,
and that was turned to my reproof.
12 I made sackcloth my clothing also,
and I became a parable to them.
13 Those sitting at the gate were gossiping against me,
and the drunkards made songs mocking me.
14 But as for me, Lord, I make my prayer unto thee!
It is an acceptable time for thy goodwill, O GOD.[164]
Hear me In the multitude of thy mercy, *even* in *the* truth of thy salvation!
15 Save me from *the* mire, that I be not stuck therein!
O let me be delivered from those hating me,
and out of the depths of the waters!
16 Let not a tempest of water drown me, neither let *the* deep swallow me up;
and let not a pit shut her mouth over me.
17 Hear me, O Lord, because thy mercy is kind!
Look upon me according to the multitude of thy compassions.
18 Do not ever turn thy face away from thy servant,[165] for I am afflicted;
O hasten to hear me!

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of Psalm 68....The victory of Christ is the foundation of the Church" [which is described in the last 2 verses of this psalm—*ed*]. *Christ in the Psalms*.

[162] By becoming incarnate, Christ *restored* the likeness of God to human nature which he *never took away*, but which was lost in the Fall through the disobedience of Adam and Eve.

[163] *cf* John 2:17

[164] Punctuation follows Holy Transfiguration, *Orthodox Psalter* and *Septuagint Psalms*; Church of Greece and *SAAS* read, "...O GOD, in the multitude of thy mercy! Hear me...."

[165] *servant = paidós*; the usual meaning of this is *child*, in relation to parents. In the mouth of David, *servant* would be the best translation; in the mouth of Jesus, *child* would be the best translation.

19 Draw near unto my soul, and ransom her![166]
O deliver me, on account of mine enemies.
20 For thou knowest my reproach, and my shame, and my humiliation:
those afflicting me are all in thy sight.
21 My soul expected reproach, and a shameful fate;
and I waited for someone to have pity on me,
but no one remained;
and for someone *who would be* comforting *me*,
and I found no one.
22 And they gave me gall for my food;
and when I was thirsty they gave me vinegar to drink.
23 Let their table be made a snare before them,
and a retribution, and a stumbling block!
24 Let their eyes be darkened,[167] that they see not;
and ever bow down their backs.
25 Pour out thine indignation upon them,
and let the thy wrathful displeasure take hold of them.
26 Let their village become desolate,
and let there be no one dwelling in their tents.
27 Because they pursued the one whom thou afflicted;
and they increased the pain of my wound.
28 Let iniquity be added to their iniquity,
and let them not come into thy righteousness!
29 Let them be wiped out from *the* book of *the* living,
and not be written among *the* righteous.
30 As for me, I am a beggar and suffering;
may thy salvation, O GOD, lay hold of me.
31 I will praise the Name of my GOD with an ode;
I will magnify him with praise!
32 This also shall please GOD
better than a young bull having horns and hoofs.
33 Let beggars behold *this,* and rejoice!
Seek ye after GOD, and your soul shall live.
34 Because the Lord hearkened unto the paupers,
and despised not those having been fettered for his sake.
35 Let the heavens and the earth praise him:
the sea, and all the things moving therein.

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[166] 🕮 **Verses 18-19a are the refrain for the Great Prokeimenon of Forgiveness Sunday Vespers which begins Great Lent.**

[167] St Kyril of Alexander, "When they affixed to the Cross the Lord of all, the sun over their heads withdrew, and the light at midday was wrapped in darkness, as the divine Amos foretold [Amos 8:9]...And David in his love unto God even curses them, saying, 'Let their eyes be darkened...' Indeed, creation itself bewailed its Lord; for the sun was darkened, the rocks were rent, and the very temple assumed the garb of mourners." [*OP*]

36 Because GOD will save Sion, and shall build the cities of Judea;
and they will dwell there, and will gain possession of her.
37 The seed also of his servants shall inherit her;
and those loving thy Name shall dwell therein.[168]

Psalm 69 (70)

1 *Unto the end; by David as a reminder, that the Lord may save me.*

Attend, O GOD, to helping me!
O Lord, make haste to help me! [169]
3 Let them be ashamed and confused, those seeking my soul!
Let them be turned back and put to confusion, those plotting evils against me!
4 Let them be turned back at once in confusion,
those jeering me, "Well done! Well done!"
5 *But* let all those seeking thee greatly rejoice and be merry, O GOD,
and let those delighting in thy salvation say alway, "The Lord[170] be magnified!"
6 As for me, I am a beggar and a pauper;
O GOD, help me!
Thou art my helper and my redeemer;
O Lord, do not ever tarry![171]

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

I think upon the dreadful day and weep for my evil deeds. How shall I answer the immortal King? Or with what boldness shall I look upon the Judge, prodigal that I am? O compassionate Father, only begotten Son, and Holy Spirit, have mercy upon me!

Glory to Father, Son, and Holy Spirit.

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[168] 🕮**Psalm 68 is prayed during the Ninth Royal Hour of Great and Holy Friday.**

[169] Follows Church of Greece, Holy Transfiguration, *Orthodox Psalter* and *Septuagint Psalms*; *NETS*, SAAS and *LES* omit this, and begin with *O God, make haste to help me.* Compare this with Ps 39 (40):14.

Fr Patrick Reardon, "...it is safe to say that the psalm's opening line...has been prayed, over the centuries, more than any other line of the Psalter...the Rule of St. Benedict prescribed that each of the seven 'day hours'...should begin with this verse...Archbishop Cranmer placed that verse at the beginning of the Anglican daily Evensong....The roots of this usage, however, go back earlier to the Christian East, especially Egypt...Abba Isaac [says], Whether in temptation or calm, whether in fear or reassurance, whether in pain or pleasure, joy or sorrow, there are no circumstances in life when it is not supremely proper to pray [this opening verse]. This prayer, he goes on, should never be absent from our lips." (*Christ in the Psalms,* p. 137).

[170] Follows Church of Greece and Holy Transfiguration; *NETS,* SAAS and *LES* read, *God be magnified.*

[171] Punctuation follows Church of Greece and *NETS.*

🕮 **Psalm 69 is one of the psalms prayed during both Little and Great Compline, and is prayed during the Ninth Royal Hour of Great and Holy Friday.**

In the valley of tears, at the place which thou hast appointed for when thou shalt take thy seat to render thy righteous judgment, O Merciful One, condemn not my secret sins, neither put me to shame before the angels; but take pity on me, O God, and have mercy on me!

Now and ever, and unto the ages of ages. Amen.

O Theotokos, thou art the hope and mighty protection of those having recourse unto thee, good intercession for the world: With the incorporeal ones earnestly entreat God, who loveth mankind, to whom thou gavest birth, that our souls be delivered from every threat, O only blessed one.

Lord, have mercy. [40x]

And this Prayer:

O Master, Lord our God, who alone knowest the sickness of my wretched soul and the healing thereof: Heal her as thou knowest, on account of the greatness of thy mercy and thy compassion; since there is no salve, nor ointment, nor binding which may be applied to her because of my deeds. But do thou, who camest not to call the righteous, but sinners to repentance: Have mercy and compassion, and forgive her! Tear up the account of my many shameful deeds, and guide me to thy straight path; that walking in thy truth, I may be able to escape the darts of the evil one, and thus stand uncondemned before thy dread throne, glorifying and praising thy most holy Name unto the ages. Amen.

14th Day of the Month (continued)

KATHISMA X

Psalm 70 (71)

1 *By David; of sons of Jonadab and the first of those taken captive. Without superscription among the Hebrews.*

In thee, O Lord,[172] have I put my hope;
let me not be put to shame in the age to come!

[172] *NETS,* SAAS and *LES* read *O God*, following Codex Vaticanus.

2 Rescue me and deliver me in thy righteousness;
incline thine ear unto me, and save me.
3 Be *thou* a God shielding me, and a stronghold to save me;
because thou art my rock[173] and my refuge.
4 Deliver me, O my GOD, out of *the* hand of a sinner,
out of *the* hand of a transgressor, and an unrighteous *person*.
5 Since thou O Lord, Lord, art the One I long for;
thou art my hope, *even* from my youth.
6 I have leaned upon thee from *the* womb:
thou art the One having sheltered me from my mother's belly;
my hymn *of praise* is always of thee.
7 I am become as *it were* a portentous sign unto many,
but thou art my strong helper.
8 Let my mouth be filled with *thy* praise,
that I may sing a hymn of thy glory
and of thy majesty all the day long.[174]
9 Do not ever cast me away in *the* season of old age;
do not ever forsake me when my strength fails *me*.
10 Because my enemies spoke against me;
and those lying in wait for my soul took counsel together,
11 saying, "GOD has forsaken him!
Hunt *him* down, and take him;
since there is none to rescue *him*."
12 Do not ever go far away from me, my GOD!
My GOD, make haste to help me!
13 Let them be put to confusion and brought to nought,
those falsely accusing my soul;
let them be covered with shame and dishonor,
those seeking to do me evils.
14 As for me, I will always hope in thee,
and will praise thee more and more.
15 My mouth will proclaim thy righteousness, *and* thy salvation all the day long;
because I know not *the* ledgers.[175]
16 I will begin in the strength of *the* Lord;
O Lord, I will make mention of the righteousness which is thine alone.
17 Thou, O GOD, hast taught me from my youth;
and until now will I recall thy wondrous works.

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[173] *rock = stereōma*; lit, *firmness; foundation; to strengthen;* metaph, *a rock.*

[174] This verse is sung in thanksgiving following Holy Communion.

[175] *grammateías*, "account book memoranda."

St Athanasios: "He speaks of worldly business, *grammateia*, that is, account books, ledgers, or memoranda, or that is to say, he is not reflecting upon the vanity and complications associated with such a life of diversion and distraction." [*OP*]

18 Do not ever forsake me, O GOD,
even unto *my* old age and dignity of years,
until I have proclaimed to every generation that is *yet* to come
thy mighty arm,
19 thy sovereignty, and thy righteousness, O GOD,
and the mighty works thou hast done *for me!*
O GOD, who is like unto thee?
20 O, how great are the many and evil afflictions which thou hast shown me!
and yet, having turned about, thou hast made me live;
yea, *thou* broughtest me up out of the depths of the earth.
21 Thou hast multiplied thy magnificence over me;
and having turned about, thou didst comfort me,
and broughtest me up out of the depths of the earth again.
22 Therefore will I chant praises unto thee among the people[176] for thy truth,
upon instruments of psalmody, O GOD!
Unto thee will I chant psalms upon a harp,
O thou Holy *One* of Israel.
23 My lips shall greatly rejoice when I chant psalms unto thee;
and so shall my soul whom thou hast ransomed.
24 My tongue also shall meditate on thy righteousness all the day long,
when those seeking evils for me are put to shame and confusion.

Psalm 71 (72)

1 *For the end. Regarding Solomon, a psalm of David*

Give the King thy judgment, O GOD,
and thy righteousness unto the King's Son,[177]
2 to judge thy people according to the right,
and thy poor with justice.
3 Let the mountains *also* raise up peace,
and the hills righteousness unto thy people.
4 He shall judge the beggars of the people,
and shall save the sons of the needy,
and shall humble a false accuser.
5 And he will continue along with the sun,
and before the moon, from generation to generation.

[176] *among the people* follows Holy Transfiguration and *Orthodox Psalter*; it is omitted the Church of Greece text and others, perhaps following Codex Vaticanus.

[177] St Justin Martyr: "Do not think erroneously that this refers to your King Solomon, for in reality the psalm refers to Christ...the words clearly proclaim that they were spoken of the eternal King, that is, Christ, who is spoken of as King, and Priest, and God, and Lord, and Angel, and Man, and Leader, and Stone, and only-begotten Son." [*OP*]

6 He shall come down like rain upon a fleece,[178]
even like raindrops falling on the earth.
7 In his days shall righteousness dawn,
and peace abound, until the moon be taken away.
8 He shall have dominion also from sea to sea,
and from rivers unto *the* ends of the inhabited world! [179]
9 Ethiopians shall bow down before him;
and his enemies shall lick *the* dust!
10 Kings of Tharsis and the isles shall give presents;
kings of Arabia and Saba shall bring gifts.
11 And all the kings of the earth[180] shall fall down before him;
all the nations shall serve him.
12 Because he rescued a beggar from an oppressor;
a pauper also, who had no helper.
13 He shall spare beggar and pauper,
and shall preserve *the* souls of *the* needy.
14 He shall ransom their souls from usury and injustices;
and precious *shall* his Name *be* in their sight.
15 And he shall live, and unto him shall be given the gold of Arabia;
and they shall pray for him continually; all day long shall they bless him.
16 He shall be sustenance on the earth on the tops of the mountains;
his fruit shall be exalted above Lebanon;
and they from a city shall flourish like grass of the earth.[181]
17 His Name shall be blessed unto the ages!
His Name shall remain before the sun!
And in him shall all the tribes of the earth be blessed;
all the nations shall call him blessed!
18 Blessed be *the* Lord,
even the God of Israel, who alone is doing wondrous things!

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[178] St Maximus of Turin: "David prophesied that the Savior, in a hidden and secret manner, would descend into the Virgin, like rain on fleece. For what takes place with such silence and so noiselessly as a shower on a fleece of wool? It strikes no one's ears with its sound, it sprinkles no one's body with the damp of splattered moisture, but without disturbing anyone it completely absorbs throughout itself the whole shower that has poured down." [*OP*]

St Photios, Patriarch of Constantinople: "As the dew from heaven moistened solely the fleece and did not refresh the earth, thus thou too shalt conceive in thy womb and bring forth the Lord." [*OP*]

St John of Damascus, to the Theotokos Mary: "Gideon saw thee as a fleece [Judges 6:38] and David called thee, sanctuary." [*OP*]

[179] *inhabited world = oikouménē.*

[180] *of the earth* follows Church of Greece and Holy Transfiguration; other mss. omit this.

[181] St Athanasios: "The 'tops of the mountains" speak of the holy apostles and prophets. Lebanon is indeed Jerusalem. 'His fruit' is the word of the Gospel. As for the 'city' this signifies the Church." [*OP*]

19 And blessed be the Name of his majesty unto the ages,
even unto the ages of ages!
And all the earth shall be filled with his majesty.
Let it be! Let it be![182]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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The psalms of David, the son of Jesse, are ended.

[182] *génoito*, aorist mid opt, "let it be." *Amen* is not the word used here in the LXX, *cf.* Psalm 40.
📖 **Psalm 71 is prayed during the Sixth Royal Hour of Christmas.**

Fifteenth Day of the Month

KATHISMA X (continued)

Psalm 72 (73)

1 *A psalm by Asaph. An Ode to the Assyrian.*

How good is GOD unto Israel:
even unto *such as are* the upright of heart!
2 Nevertheless, my feet were almost shaken,
my treadings had well-nigh slipped.
3 *And why?* because I was envious of the wicked,
seeing *the* peace[1] of sinners.
4 Because there is no refusal at *the time of* their death,
and *they have* strength during their scourging.
5 They *come* not into pains like other folk;
neither will they be plagued as *other* people.[2]
6 And this is the cause that they are so holden with pride;
they wrapped themselves *with* their own injustice and ungodliness.
7 Their wrong doings shall go forth as out of fatness;
they did according[3] to *their* heart's intent.
8 They schemed, and spoke with malice;
they spoke wickedness in haughtiness.
9 They set their mouths against *the* heavens,
and their tongue roamed over the world.
10 On account of this shall my people return here,
and full days shall be found in them.
11 And they said, "How did GOD perceive it?"
and "Is there knowledge in the Most High?"

[1] *peace* also can imply success, prosperity, and security in Hebraic/Greco thought (see vs 12).
[2] *folk…people* = *anthrō'pōn*, not necessarily gender specific.
[3] Lit, *they passed through to their heart's intent.*

12 Lo, these are the sinners, and they are prospering *in the world*!
These have riches in possession unto the ages.
13 And I said, "Then I have kept righteousness in my heart
and washed my hands among the innocent to no avail."
14 And all the day long I became a man having been scourged,
and chastised every morning.
15 Yea, if I were saying, "I will speak thus,"
lo, I would have broken covenant with the generation of thy sons.
16 And so I sought to understand this;
but it was too toilsome for me,
17 until I went into the sanctuary of GOD:
and *then* understood I their end.
18 Namely, thou didst appoint evils for them on account of their crafty dealings;
thou didst cast them down when they were exalted.
19 O how suddenly do they come into desolation!
They ceased to be, they perished on account of their iniquity.
20 *Yea, even* like a dream when one awakens,
so shalt thou, O Lord, despise their image in thy city.
21 Because my heart was inflamed,
and my kidneys[4] were changed;
22 and I, being set at nought, also knew it not.
I became like a beast before thee.
23 Nevertheless, I am always with thee;
thou didst hold me by my right hand,
24 and thou didst guide me with thy counsel,
and didst received me with honor.
25 Because whom have I in the heavens,
and what on the earth did I desire but thee?
26 My heart and my flesh failed;
thou art the God of my heart,
and my portion, O GOD, unto the ages.
27 Because lo, those removing themselves from thee shall perish:
thou hast destroyed all those being unfaithful to thee.
28 But it is good for me to hold fast to GOD, to put my hope in the Lord,
that I may declare all thy praises in the gates of daughter Sion.[5]

Psalm 73 (74)

1 *Of understanding, by Asaph.*

O GOD, wherefore didst thou thrust us away from thee unto *the* end?
why was thy wrath so hot against sheep of thy pasture?

[4] *kidneys* were considered to be the seat of emotions and affections.
[5] *daughter Zion= thugatrós Siōn,* singular; an affectionate name for Jerusalem. A few mss omit *in the gates of daughter Sion.*

2 O think upon thy congregation,
whom thou didst purchase for thyself from *the* beginning;
thou didst redeem a rod of thine inheritance—
this mountain of Sion, whereon thou didst dwell.
3 Lift up thy hands against their arrogant acts unto *the* end;
all *the* evils the enemy did in thy sanctuary![6]
4 Yea, those hating thee boasted in *the* midst of thy feast![7]
They set up banners as signs of victory, yet did not know.
5 As though into the entrance above—
6 as though in a forest of trees, they hewed down her doors *with* axes;
they broke her down together with battle-axes and stonecutter's hammers.
7 They burned down thy holy place with fire;
they defiled the dwelling-place of thy Name, *even* unto the ground.
8 They said in their heart, together with their kindred,
"Come now, and let us put an end to all the feasts of GOD[8] on the earth!
9 We see not our signs; there is no longer any prophet;
and he will no longer know us."
10 O GOD, how long shall the enemy revile *thee*?
shall the adversary provoke thy Name unto *the* end?
11 Why dost thou hold back thy hand,
even thy right hand, from the midst thy bosom unto *the* end?
12 But GOD is our King before the ages!
He himself wrought salvation in the midst of the earth![9]
13 Thou didst triumph[10] over the sea in thy power;
thou didst shatter the heads of the dragons under the water.
14 Thou didst crush the heads of the dragon;
thou gavest him as food to the Ethiopian peoples.
15 Thou didst brake open streams and torrents;
thou didst dry up rivers of Etham.[11]
16 The day is thine, and the night is thine;
thou created illumination, and the sun.

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[6] *sanctuary,* (singular) follows Holy Transfiguration and *Orthodox Psalter;* Church of Greece text, *Septuagint Psalms* and others used the plural, *among the saints* or *in the holy of holies*.

[7] St Athanasios: "This is the Feast of Pascha [Passover], when the Lord was delivered up by them...." [*OP*]

[8] Holy Transfiguration, *Orthodox Psalter* and *NETS*; others, following Codex Vaticanus, read *Lord.*

[9] St Bede: "They did not understand the profound meaning of the sabbath... that the Lord, having been crucified and having worked out our salvation on the sixth day of the week, 'in the midst of the earth,' that is, the flesh which he has assumed, would rest on the seventh day in the sepulcher, until he would rise again on the eighth day. [*OP*]

[10] *ekrataiōsas,* although usually translated as *strengthened*, this word also means *prevailed against, triumphed over*. Theses verses show the victory of God over the dragons /demons hiding under the water—*cf.* blessing of water: ...*that no demon of darkness may conceal himself in this water*....

[11] LXX transliterated Hebrew word meaning *running waters* as a place, *Etham.*

17 Thou madest all the beautiful things[12] of the earth;
summer and spring, thou fashioned these things.
18 Remember this! An enemy insulted the Lord,
and a foolish people provoked thy Name.
19 O do not ever deliver a soul confessing thee unto the wild beasts!
Do not ever forget the souls of thy paupers unto *the* end.
20 Look upon thy covenant;
because the dark places of the land were filled with houses of iniquity.
21 Let not one having been humbled and put to shame be turned away;
the beggar and pauper shall praise thy Name!
22 Arise, O GOD! Judge thine own cause!
Remember how thou art reviled by a fool all the day long.
23 Do not ever forget the voice of thy suppliants!
The arrogance of those hating thee arises continually.[13]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 74 (75)

1 *Unto the end; do not destroy; a psalm by Asaph, of an ode.*

We will confess thee, O GOD!
Yea, we will confess thee, and will call upon thy Name.
3 I will declare in detail all thy wondrous works.
"When I should take hold of *the* appointed time, *saith God,*
I will judge according to the right.[14]
4 "The earth melted, and all those inhabiting her.
It was I who kept firm her pillars. (*Pause*)
5 "I said unto transgressors, 'Cease transgressing!'
and to sinners, 'Cease flaunting *your* strength![15]
6 "Cease lifting up your horn on high,
and cease speaking unrighteousness against GOD!'"
7 Because *judgment comes* neither from the east, nor from the west,
nor from the desert mountains.

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[12] *the beautiful things* = *ta ōrai'a*, (Church of Greece text); all others read *ória*, "boundaries."
[13] 🕮 **Psalm 73 is prayed in the Sixth Royal Hour of Theophany; verse 12 is sung during the Alleluia for the Exaltation of the Holy Cross.**
[14] Punctuation follows most Orthodox translations; Church of Greece, *NETS,* and *LES* read, "...wondrous works when I should...appointed time. I will judge...."
St Jerome: "The Church, the host of the faithful, is speaking in declaring God's wondrous deeds...but the next [part of the] verse speaks in the person of the Lord, for so the ancients have interpreted it...The time of judgment has been set aside. The present world is not the time of judgment, but of contests." [*OP*]
[15] literally, *Cease exalting a horn.*

8 *And why?* because GOD is judge;
he humbles this one, and exalts another.
9 Because *in the* hand of *the* Lord *there* is a cup,
full to overflowing of unmixed wine;
and he has tilted it this way and that; yet its dregs were not emptied out:
all the sinners of the earth shall drink them!
10 But I will greatly rejoice unto the ages!
I will chant psalms to the God of Jacob!
All the horns of the sinners also will I break;
but the horn of the righteous *person* shall be exalted.

Psalm 75 (76)

1 *Unto the end, among hymns; a psalm by Asaph, an ode to the Assyrian.*

In Judea is GOD known;
his Name is great in Israel.
3 And his place[16] was in peace,
and his dwelling was in Sion.
4 There brake he the might of the bow,
shield, and sword, and *weapons of* battle. (*Pause*)
5 Thou shinest forth wondrously
from *the* everlasting mountains!
6 All the foolish-hearted were troubled;
all the wealthy men[17] slept their sleep,
and found nothing in their hands.
7 At thy rebuke, O GOD of Jacob,
the horsemen dozed.
8 Thou art to be feared; and who shall stand against thee?
Thenceforth is thy wrath![18]
9 Thou didst cause *thy* judgment to be heard from the heavens;
earth feared, and was silent,
10 as GOD was rising in judgment,
in order to save all the meek of the earth. (*Pause*)
11 Because an inward thought of a person[19] will confess unto thee;
and the remainder of his inward thought will keep a feast unto thee.
12 Make your promises unto the Lord our God, and keep them!
All those round about him shall bring presents *unto him*:
13 unto the One who is to be feared; even the One removing *the* spirits[20] of rulers;
the One who is fearsome beyond the kings of the earth.

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[16] *o tópos*, literally, *the place*; this word is also used figuratively to mean *the tabernacle* or *the temple.*
[17] gender specific.
[18] Preferred reading in Church of Greece text and majority of translations; alternate reading is, *who shall withstand thee from thy wrath?*
[19] not necessarily gender specific.
[20] or *the breath.*

Psalm 76 (77)

1 *Unto the end, over Idithoun; a psalm by Asaph.*

I cried unto *the* Lord with my voice, *even* unto GOD *I cried* with my voice,
and he was attentive unto me.
3 In a day of my affliction I sought GOD,
with my hands *stretched forth* before him by night, and I was not deceived;
my soul refused to be comforted.
4 I thought upon GOD, and was gladdened;
I spoke in idleness, and my spirit became discouraged. (*Pause*)
5 Mine eyes kept vigil[21] through the night watches;
I was troubled, and did not speak.
6 I considered days of old, and I remembered years long past;
and I meditated.
7 By night I was communing with my heart,
and my spirit was diligently searching.[22]
8 The Lord will not cast me off unto the ages,
and will no longer be favorable, will he? [23]
9 Or will he cut off his mercy unto *the* end?
Has he brought *his* promise to an end from generation to generation?
10 GOD will not forget to be compassionate, will he?
Or will he shut up his compassions in his displeasure? (*Pause*)
11 And I said, "Now I have begun *to see*;
this change was of the right hand of the Most High!"[24]
12 I remembered the works of *the* Lord;
because I will call to mind thy wonders from the beginning.
13 I will meditate also on all thy works,
and will talk of thy pursuits.
14 Thy way, O GOD, is in the holy.[25]
Who is so great a god as our God?
15 Thou art the God who doest wonders![26]
Thou didst make known thy power among the peoples!
16 Thou didst ransom thy people with thine arm,
even the sons of Jacob and Joseph. (*Pause*)

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[21] Literally, *Mine eyes stayed awake.*
[22] Slavonic reads, *my spirit grieved.*
[23] These questions expect "no" for an answer.
[24] St Leo the Great: "What has effected this change? The right hand of the Most High, for the Son of God came to undo the devil's works. He grafted himself into us, and us into himself, in such a way that God's descent to human affairs became the elevation of human beings to those divine." [*OP*]
St Jerome: "The psalmist is saying that 'my suffering is not from the cruelty of God, but from my own sins.' That the Lord is merciful and grants his grace to the whole universe and does not in anger withhold his clemency, that is the change of the right hand of the Most High...." [*OP*]
[25] Could also be translated as, *in the sanctuary (holy place).*
[26] 🕮 **These verses are the refrain to the Great Prokeimenon.**

17 Waters[27] saw thee, O GOD! Waters saw thee,
and were afraid; the deeps were troubled—
18 great was the roaring of waters!
The clouds rumbled, for thine arrows are passing through them!
19 A rumble of thy thunder was going round *about*;
thy lightnings lit up the whole world;[28]
the earth shook, and was made to tremble!
20 Thy ways are in the sea, and thy paths are in many waters,
and thy footsteps shall not be known.[29]
21 Thou didst lead thy people like sheep,
by *the* hand of Moses and Aaron.[30]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

I am in terror of the day of thy dread coming, O Lord Christ, and fear thine impartial tribunal; I am in fear and trembling, because I have a multitude of sins. But before the end, convert me, as thou art the merciful God, and save me, O my most merciful Savior.

Glory to Father, Son, and Holy Spirit.

When the thrones are set for judgment, O Lord, and all people stand before thy tribunal, a king will find no more favor than a soldier, the master will not be preferred to the slave. For each will be either glorified, or put to shame, by his own deeds.

Now and ever, and unto the ages of ages. Amen.

Thou hast been given great gifts, O pure Virgin Mother of God, because thou gavest birth in the flesh to One of the Trinity, Christ the Giver of life, for the salvation of our souls.

Lord, have mercy. [40x]

And this Prayer:

O Lord, who art rich in mercy, and who hast no equal in respect to thy compassion, who alone art sinless by nature, yet hast become man, though without sin, for our sakes: Hearken at this hour unto this, my painful entreaty; because I am poor and bereft of good works, and my heart is

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[27] There is no article in the Greek, emphasizing the *nature* of water; *cf* Stikhera by Sophronios, Patriarch of Jerusalem in the First Royal Hour of Theophany: *Today the nature of water is sanctified.*
[28] whole world = *oikouménē*.
[29] St Kyril of Jerusalem: "This is testimony concerning the coming of Jesus and his walking on the sea...." [*OP*]
[30] 🕮 **Psalm 76 is prayed in the Sixth Royal Hour of Theophany.**

troubled within me. Because thou knowest, O King most high, Lord of heaven and earth, that I have wasted all my youth in sins, and following after the lusts of my flesh, have become wholly an object of scorn to the demons. Continually have I followed wholly after the Devil, wallowing in the mire of the passions; for darkened in mind from my childhood, and even unto the present time, I have never desired to do thy holy will; but, held wholly captive by the passions which assail me, I have become the butt of the mockery and scorn of the demons, being in no wise mindful of the threat of thine unendurable wrath against sinners, and the fiery Gehenna which awaits. As one who has thus fallen into despair and is in no wise capable of conversion, I have become empty and naked of thy friendship. Because what manner of sin have I not committed? What demonic work have I not done? What shameful and prodigal activity have I not indulged in with delight and zeal? I have polluted my mind with lustful thoughts; I have sullied my body with intercourse; I have defiled my spirit by entertaining; every member of my wretched flesh have I loved to serve and enslave to sin. And who now will not lament me, wretch that I am? Who will not bewail me who am condemned? For I alone, I, O Master, have stirred up thy wrath; I alone have enkindled thine anger against me; I alone have done that which is evil in thy sight, having surpassed and won out over all the sinners of past ages, having sinned without equal and unforgivably. Yet, because thou art most merciful and compassionate, O Lover of mankind, and awaits my conversion, see, I cast myself down before thy dread and unendurable judgment seat, and, as it were, touching thy most pure feet, cry out from the depths of my soul: "Cleanse me, O Lord! Forgive me, O thou who art readily reconciled! Have mercy upon my weakness; condescend unto my perplexity; hearken unto my supplication and receive not my tears in silence. Accept me who repent, and turn me back who am gone astray; embrace me who am returning, and forgive me who prays. Because thou hast not appointed repentance for the righteous, nor hast thou appointed forgiveness for those who have not sinned; but it is for me, the sinner, that thou hast appointed repentance for those things wherein I have caused thee displeasure, and I stand before thee, naked and stripped bare, O Lord, who knowest the human heart, confessing my sins. Because I am unable to lift up mine eyes and gaze upon the height of heaven, being weighed down by the heavy burden of my sins. Enlighten, therefore, the eyes of my heart, and grant me remorse unto repentance, and contrition unto amendment of life, that, with good hope and true confidence, I may proceed to the world beyond, continually praising and blessing thy most holy Name: of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages." Amen.

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Sixteenth Day of the Month

KATHISMA XI

Psalm 77 (78)

1 *Of understanding, by Asaph.*

Be heeding[31] my law, O my people!
Incline *now* your ear unto the words of my mouth!
2 I will open my mouth in parables;[32]
I will declare dark sayings from *of* old;
3 which we have heard and known,
and *such as* our fathers have described unto us.
4 They were not hidden from their sons of a generation to come,
as they kept declaring the praises of *the* Lord,
and his mighty acts, and his wonderful works that he has done.
5 And he established a witness in Jacob, and set a law in Israel,
which things he commanded our fathers to teach their sons;
6 that another generation might know *them* —sons *which were* yet unborn—
to the intent that when they grew up,
they might declare the same unto their sons;
7 so that they might put their hope in God,
and not forget the works of God,
but seek his commandments.
8 And not to be like their fathers, a perverse and embittering generation;
a generation that set not their heart aright,
and whose spirit cleaved not steadfastly unto God.
9 Sons of Ephraim, *though* bending and shooting with bows,
were turned back in a day of battle.

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[31] *Be heeding* = *proséchete*, pres act imperative, indicates beginning continuous and repeated action.
Incline now = *klínate*, aorist act imperative, which means "do *it* at once; do *it* now."
[32] *Cf* Matthew 13:34, 35.

10 They kept not the covenant of GOD,
neither did they desire to walk in his law;
11 but they forgot his benefits,
and his wonderful works that he had shown them—
12 marvelous things did he in the sight of their fathers,
in *the* land of Egypt, in *the* plain of Tanis.
13 He divided *the* sea, and led them through;
he made waters stand as *in* a wineskin.
14 In *the* daytime also he led them with a cloud,
and all the night *through* with a light of fire.
15 He split a *hard* rock in *the* wilderness,
and gave them drink *thereof*, as *if it had been* out of a great deep.
16 And he brought water out of a rock,
and brought down waters like rivers.
17 Yet *for all this* they added more sin against him;
they embittered the Most High in a waterless *place*.
18 And they tested GOD in their hearts,
demanding food for their souls.
19 They spoke against GOD also, and said,
"GOD is not able to prepare a table in a desert, is he?[33]
20 He struck a rock indeed, and waters gushed forth, and torrents overflowed;
but he is not able to give bread also, or prepare a table for his people, is he?"
21 When *the* Lord heard *this*, he was taken aback;
and so a fire was kindled towards Jacob,
and fury blazed up against Israel;
22 because they believed not in GOD,
and put not their hope in his salvation.
23 So he commanded clouds from above,
and he opened *the* floodgates of *the* heavens,
24 and he rained down manna upon them for to eat,
and gave them bread[34] of heaven!
25 *So* man did eat angels' bread;
he sent them provisions in abundance.
26 He removed a south wind from heaven;
and through his power he brought in a southwest wind.
27 And he rained down flesh upon them as *thick as* dust,
and wingèd birds like sand of *the* seas.
28 And they fell in in *the* midst of their camp,
even round about their tents.
29 So they did eat, and were well filled;
for he gave them what they craved:

[33] The questions in verses 19 and 20, expect "no" for an answer.
[34] *bread* = *ártos*, leavened bread; *man* = *ánthrōpos*, human beings as opposed to angelic beings.

30 they were not deprived of what they craved.
But while their food was yet in their mouth,
31 the wrath of GOD rose up against them,
and slew the greater part[35] among them,
and shackled the chosen of Israel.
32 In all these *things* they sinned yet more,
and believed not in his wondrous works;
33 therefore their days were consumed in vanity,
and their years with haste.
34 When he was slaying them, they would seek after him;
and they would turn back, and rising early, inquired after GOD.
35 And they remembered that GOD is their helper,
and that the Most High GOD is their redeemer.
36 Nevertheless, they loved him with their mouth,
but dissembled with him in their tongue.
37 Their heart also was not upright with him,
neither continued they steadfast in his covenant.
38 But he is compassionate, and will atone for himself their sins,[36]
and will destroy *them* not.
Yea, many a time will he turn his wrath away,
and will not kindle all his anger.
39 And he remembered that they were *but* flesh—
that they were even a breath that passes away, and comes not again.
40 How many times did they embitter him in the wilderness,
and move him to wrath in a waterless land?[37]
41 And they turned back, and tested GOD,
and provoked the Holy One of Israel.
42 And they thought not of his hand,
of *the* day when he ransomed them from *the* hand of an oppressor;
43 how he showed his signs in Egypt,
and his wonders in *the* plain of Tanis.
44 And he turned their rivers and their rainfalls into blood,
so they might not drink *of the rivers.*
45 He sent a dog-fly among them, and it devoured them *up*;
and a frog to utterly devastate them.
46 And he gave their fruits unto the cankerworm,
and their labors unto the grasshopper.

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[35] *greater part = pleíosin* (Church of Greece), "greater part; majority." This verse is translated as many different ways as there are translations, from *their stout ones* (Holy Transfiguration) to *those filled full* (*Orthodox Psalter).*

[36] Jesus, the God-Man, atones for our sins, and does not destroy his persecutors; rather he prays for their forgiveness.

[37] This is a question in Church of Greece, *Orthodox Psalter* and *LES*; others punctuate this with an exclamation mark.

47 He destroyed their grapevine with hailstones,
and their sycamore[38] trees with frost.
48 He handed over their cattle also to hailstones,
and their possessions to the fire.
49 He cast upon them *the* furiousness of his wrath,
of his anger, displeasure, and affliction:
a plague sent through evil angels.[39]
50 He made a way for his indignation,
and spared not their souls from death;
and he gave their cattle over to death.
51 And he smote all *the* firstborn in *the* land of Egypt:
the first fruit of all their labor in the tabernacles of Ham.
52 But *as for* his *own* people, he led *them* forth like sheep,
and carried them in a wilderness like a flock.
53 And he guided them in safety,[40] so they were not afraid,
and a sea covered up their enemies.
54 And he brought them to a mountain of his sanctuary,
even unto this mountain,
which his right hand had gained as a possession for himself.
55 He cast out nations also before their face,
and apportioned them an inheritance by lot,
and he settled the tribes of Israel in their tents.
56 Yet they tested and displeased the Most High GOD,
and kept not his testimonies;
57 and they turned *their* backs, and were faithless like their fathers;
they became like a crooked bow.
58 They also provoked him to wrath with their hill *shrines,*
and they moved him to jealousy with their statues.
59 God heard, and regarded them no more,
and he set Israel utterly at nought.
60 And so he forsook his tabernacle at Silom,
even the tent that he had pitched among *the* peoples.[41]
61 And he delivered their power into captivity,
and their beauty into the hands of enemies.
62 He enclosed his people also with a sword,
and he no longer regarded his inheritance.

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[38] transliteration from Greek, *sukamínous*: can also be translated as *mulberry trees*.
[39] St Chrysostom: "There is an angel that punishes, as when he says, 'a plague sent through evil angels.' Such is a destroyer. Therefore, we...ask for an angel of peace."
[40] safety = *elpidi*; this word is usually translated as *hope*, but it can also mean *safety* as in this psalm.
[41] *the tent he had pitched among* the *peoples = tēn skēnōma o kateskēnōsen en anthrōpois*; perhaps St John had this verse in mind when he writes in his gospel: *eskēnōsen en ēmin*, lit. "he pitched his tent among us" (Jn 1:14b).

63 Fire consumed their young men,
and their virgins were not lamented;
64 their priests fell by a sword,
and none will weep for their widows.
65 And *the* Lord awoke as one out of sleep,
like a mighty man having been overpowered with wine;
66 and he struck his enemies upon their backs;
he put them to perpetual shame.
67 And he rejected the tabernacle of Joseph,
and chose not the tribe of Ephraim;
68 but he chose the tribe of Judah for himself—
the mountain of Sion which he loved.
69 And *there* he built his sanctuary like *that* of a unicorn;[42]
he established her upon the earth unto the ages.
70 He chose David also his servant,
and took him away from the sheepfolds of the sheep:
71 He took him from behind the *ewes* bringing forth young,
to shepherd Jacob his servant,[43] and Israel his inheritance.
72 And *David*[44] shepherded them in the innocence of his heart,
and he guided them by the skillfulness of his hands.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 78 (79)

1 *A psalm by Asaph.*

O God, *the* heathen[45] are come into thine inheritance;
thy holy sanctuary have they defiled,
and made Jerusalem like a hut of an orchard-keeper.
2 The dead bodies of thy servants have they given to be food unto the birds of the sky,
the flesh of thy saints unto the wild beasts of the land.
3 Their blood have they poured out like water on every side of Jerusalem,
and there was no one to bury *them*.
4 We are become an open shame among our neighbors,
a turning up of the nose,
and a mockery to those round about us.

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[42] St Athanasios: "The unicorn is a creature that is invincible, on account of the sharp horn upon the forehead, with which wild beasts are taken up and carried away." [*OP*]
Church of Greece, Holy Transfiguration, and *Orthodox Psalter* have singular; others have plural.
[43] *servant* follows Holy Transfiguration and *Orthodox Psalter*; NETS and *Septuagint Psalms* read *people*.
[44] Literally, *he*.
[45] *heathen* = *éthnē*, "nations; Gentiles."

5 Lord, how long wilt thou be angry? forever?
Shall thy jealousy burn like fire?
6 Pour out thine indignation upon the nations *that* do not acknowledge thee,
and upon kingdoms *that are* not calling upon thy Name;
7 because they have devoured Jacob,
and laid waste his dwelling-place.
8 O remember not our old iniquities!
Let thy compassions quickly overtake us, O Lord,[46]
because we became exceeding poor.
9 Help us, O GOD our Savior!
For the honor of thy Name, O Lord, deliver us,
and be merciful unto our sins, on account of thy Name.[47]
10 Lest the nations should say, "Where is now their GOD?"
And let the vengeance of thy servants' blood *that has been* outpoured
be made known among the nations, in our sight.
11 O let the sorrowful sighing of those having been bound in fetters come before thee;
according to the greatness of thine arm,
preserve the sons of those having been condemned to death.
12 And for the reproaching wherewith our neighbors have reproached thee,
reward them, O Lord, sevenfold into their bosom!
13 For we *are* thy people, and sheep of thy pasture.
We shall openly confess thee, O God, unto the ages;
we will *always be* proclaiming thy praise from generation to generation.

Psalm 79 (80)

1 *Unto the end, over those to be changed. A witness by Asaph, concerning the Assyrians.*

Attend, O thou Shepherd of Israel, thou that art leading Joseph like a flock!
Thou that art sitting upon the Cherubim, show thyself
3 before Ephraim, and Benjamin, and Manasses![48]
Stir up thy strength, and come to save us!
4 Restore us, O GOD!
and shine *the light of* thy countenance *upon us*,
and we shall be made whole.[49]
5 O Lord, the God of the powers,
how long wilt thou be angry with the prayer of thy servants?

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[46] *O Lord,* is found in Church of Greece, Holy Transfiguration, *Orthodox Psalter*; omitted in those following Codex Vaticanus.
[47] The punctuation of these verses follows the Church of Greece text.
[48] The punctuation of these verses follows Holy Transfiguration and *Orthodox Psalter*; Church of Greece and others read, "...Cherubim, show thyself! Before Ephraim....stir up thy strength...."
[49] *made whole* = *sōthēsómetha*, "to be restored to health; to be kept alive; to be saved." Although this follows Coverdale's translation, it conveys the Orthodox concept that salvation is a healing process making us whole.

6 *How long* wilt thou feed us with the bread of tears?
and give us plenteous tears to drink?
7 Thou hast made us a very strife unto our neighbors,
and our enemies turned their noses up at us.
8 Restore us, O Lord, the God of the powers!
and shine *the light of* thy countenance *upon us*,
and shall be made whole. (*Pause*)
9 Thou didst bring a vine out of Egypt;
thou didst cast out the nations, and planted her.
10 Thou didst prepare the way before her, and planted her roots,
and she filled the land.
11 *The* mountains were covered with her shadow,
and her *climbing* vines *covered* the cedars of GOD.
12 She stretched out her branches unto t*he* sea,
and her shoots unto *the* rivers.
13 Why hast thou *then* broken down her hedge,
so that all those going by pluck off her grapes?
14 A wild boar out of the wood rooted her up,
and a lonely wild beast fed on her.
15 Return *thee* again, O GOD of the powers!
and look upon *her* from *the* heavens,
and behold, and visit this vine;
16 and perfect her which thy right hand *hath* planted;[50]
and *look* upon *the* Son of Man whom thou hast madest so strong for thyself.
17 *She was* burnt with fire and dug up,
at the rebuke of thy countenance shall they perish.
18 Let thy hand be upon *the* Man[51] of thy right hand,
and upon *the* Son of Man whom thou madest strong for thine own self.
19 And so will we never go back from thee!
Thou shalt give us life,
and we shall call upon thy Name.
20 Restore us, O Lord, the God of the powers!
and shine *the light of* thy countenance *upon us*,
and we shall be made whole.

[50] **When the bishop is present, he blesses the people during the Trisagion with these verses, *Look down from heaven…right hand planted*.**
[51] gender specific.

Psalm 80 (81)

1 *Unto the end, over the winepresses; a psalm by Asaph.*

Be rejoicing[52] greatly in GOD our helper;
make *now* a cheerful shout unto the God of Jacob![53]
3 Take up a psalm, and strike a timbrel,
a merry lute with a harp!
4 Trumpet with a trumpet during *the* new moon,
even in the appointed time, *upon* our[54] *solemn* feast-day!
5 Because this is *made* a command for Israel,
and a decree of the God of Jacob.
6 This he himself ordained in Joseph for a witness
during his exodus from *the* land of Egypt,
when he heard a tongue which he knew not.
7 He removed his back from burdens;
his hands had slaved at the builder's basket.
8 "Thou didst call upon me in affliction, and I delivered thee;
I heard thee in a secret *place* of a storm;
I proved thee *also* at *the* water of strife. (*Pause*)
9 Hear, O my people, and I will talk to thee,[55]
hear, O Israel, and I will testify to thee,
if thou wilt hearken unto me!
10 There shall be no new god among thee,
neither shalt thou bow down to a foreign god.[56]
11 For I AM[57] is *the* Lord thy God,
the One having brought thee out of *the* land of Egypt!
Open thy mouth wide, and I shall fill it.
12 But my people would not hear my voice;
and Israel would not pay attention to me.
13 So I let them go according to the lusts of their hearts;
they will follow their own practices.
14 If my people would had hearkened unto me!
if Israel had walked in my ways,

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[52] *Be rejoicing* = *agalliásthe*, pres act imperative, means "to begin and continue praising."
make now = *alaláksate*, aorist act imperative, which means "do *it* at once; do *it* now."

[53] SAAS reads: "in the living God." Not sure where this comes from; I could not find any textual support for this, either in LXX, Latin *Vulgate*, or MT texts!

[54] *our,* Holy Transfiguration, SAAS, *LES* and *NETS*; Church of Greece and others reads, *your*.

[55] *and I will talk to thee*, is found in Holy Transfiguration, *Orthodox Psalter,* and *LES*; omitted in Church of Greece and others.

[56] St Jerome: "God is speaking to us...he commands that no strange god shall be among you. The person whose god is his stomach has a strange god. We have as many alien gods as we have vices and sins. I give way to anger; anger is my god. I look upon a woman covetously; lust is my god. The thing that each one covets and reverences, that is his god. The miser has a god of gold...Our God is virtue; the god of others is vice and sin." [*OP*]

[57] I AM = *egō eimi;* the Name of God revealed to Moses in Exodus 3:6, 14.

15 I would soon have humbled their enemies,
and would have laid my hand upon those afflicting them."
16 The enemies of *the* Lord lied to him,
and their destined time[58] will come in that age.
17 And he fed them with *the* fat of wheat,[59]
and *with* honey out of a rock he satisfied them.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Seventeenth Day of the Month

Psalm 81 (82)

1 *A psalm by Asaph.*

GOD stood in a congregation of gods,
and in *their* midst he judges gods.
2 "How long will ye give wrong judgment,
and accept the person of sinners? (*Pause*)
3 Defend an orphan and a beggar;
see that one who is humble and in necessity has justice.
4 Deliver a pauper and a beggar;
rescue him from a hand of a sinner."
5 They have no knowledge, neither did they understand;
but they walk around *still* in darkness!
All the foundations of the earth will be shaken.
6 I said, "You are gods,
and you are all sons of the Most High;[60]
7 yet you are dying like mortals,[61]
and fall like one of the rulers."

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[58] *time* = *kairós*, "appointed time; seasonable time; opportune time."
[59] St Jerome: "Does wheat have fat? Does it also have intestines: The prophet wanted to show the abundance and richness of spiritual grace, hence, he calls it 'fat.' And with honey from out of the rock He would feed them. He is the wheat. He is also the rock who slaked the thirst of the Israelites...that is why our Lord ate honeycomb after the resurrection...The Rock Himself ate honey in order to give us honey and sweetness...." [*OP*]
[60] St Irenaeos: "It was for this end that the Word of God was made man, and he who was the Son of God became the Son of Man, that human nature, having been taken into the Word, and receiving adoption, might become the sons of God." [*OP*]
[61] *ánthrōpoi,* not necessarily gender specific.

8 Arise, O God, judge the earth;
for to thee belong all the nations.[62]

Psalm 82 (83)

1 *An Ode, a psalm by Asaph.*

O God, who shall be likened unto thee?
Never refrain thyself, nor be appeased, O God!
3 Because lo, thine enemies are in full cry;
and those hating thee have lifted up their head!
4 They have plotted villainous plans against thy people,
and conspired against thy saints!
5 They have said, "Come *now*, and let us root them out,
that they be no more a nation;
and the name of Israel shall in no wise be in remembrance."
6 Because they have conspired with oneness of mind;
they made an alliance against thee:
7 the tents of the Idumeans, and the Ishmaelites;
Moab and the Agarenes;
8 Gebal and Ammon and Amalek and Philistines,[63]
with those dwelling at Tyre.
9 Yea, Assur also has joined with them;
they have become a help for *the* sons of Lot. (*Pause*)
10 Do *thou* to them as unto Madiam and Sisara;
as unto Jabin at *the* brook of Kison,
11 who were utterly destroyed at Endor,
and became as dung on the earth.
12 Make their leaders like Oreb and Zeb;
yea, *make* all their leaders *like as* Zebee and Salmana;
13 *those* having said,
"Let us take the sanctuary[64] of God for our own possession!"
14 O my God, make them like whirling *dust*,[65]
like stubble before *the* face of a wind;
15 like a fire that will burn up a forest,
like a flame that will consume mountains!
16 So shalt thou pursue them with thy tempest,
and shalt trouble them in thy wrath.

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[62] 🕮 **Psalm 81, with verse 8 as the refrain, is sung repeatedly on Holy Saturday during the Divine Liturgy of St. Basil, while the vestments of the clergy and the hangings in the temple are changed from dark to white.**

[63] literally, *allophyles*, although usually implies the Philistines.

[64] *sanctuary* is the reading of Codex Alexandrinus, Holy Transfiguration, and *Orthodox Psalter; Septuagint Psalms* and *LES,* following Codex Vaticanus, read *the altar of God.*

[65] literally, *a wheel.*

17 Fill their faces with shame, O Lord,
and they will seek thy Name.
18 Let them be put to shame and confusion unto the ages of ages;
and let them be embarrassed, and undone!
19 And they shall know that thy Name is LORD;[66]
Thou only art Most High over all the earth.

Psalm 83 (84)

1 *Unto the end, concerning the winepresses; for the sons of Kore; a psalm.*

How amiable are thy dwellings,
O *thou* Lord of the powers!
3 My soul longs and faints *to enter into* the courts of the Lord;
my heart and my flesh greatly rejoiced in *the* living God.
4 Yea, a sparrow has found himself a house,
and a turtledove a nest for herself, where she may lay her young:
even thy[67] altars, O Lord of the powers,
my King and my GOD.
5 Blessed are those dwelling in thy house!
They will praise thee unto the ages of ages. (*Pause*)
6 Blessed is *the* man[68] whose help is in thee!
He prepared ascents in his heart,
7 into the vale of weeping,
into the place which he put himself;
for indeed, the Lawgiver will give blessings.
8 They will go from strength to strength;
the God of the gods shall be seen in Sion.
9 O Lord, the God of the powers, hear my prayer;
hearken, O GOD of Jacob! (*Pause*)
10 Behold, O GOD our shield,
and look upon the face of thy Christ.[69]
11 Because one day[70] in thy courts is better than a thousand *elsewhere*!
I chose to be cast aside in the house of my GOD,
than to dwell in the tents of sinners.

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[66] *LORD* = *Kúrios*, without the article...see footnote at Psalm 67:5b.
[67] *thy* altars, text of the 1535 Coverdale and 1539 Great Bible.
[68] gender specific.
[69] St Jerome: "The psalmist is praying that the Father look upon the face of the Son. He is saying, "Look upon us, for in us thou dost behold thine own Son who dwells in us." [*OP*]
[70] St Jerome: "Notice that he says 'one day.' The meaning is that the kingdom of heaven in one day. There is neither night nor darkness, but always light. Whoever is in the kingdom of heaven for one day is there forever." [*OP*]

12 Because the Lord GOD loves mercy and truth;
GOD[71] will give grace and honor;
and no good thing shall the Lord withhold from those walking in innocence.
13 O Lord, the God of the powers,
blessed is *the* one[72] putting his hope in thee.[73]

Psalm 84 (85)

1 *Unto the end; of the sons of Kore; a psalm.*

Lord, thou didst take pleasure in thy land;
thou didst return the captives of Jacob!
3 Thou didst forgive the iniquities of thy people;
thou didst cover all their sins. (*Pause*)
4 Thou hast made all thy wrath to cease;
thou didst turn thyself away from thy wrathful indignation.
5 Restore us, O GOD of our salvation!
and turn away thine anger from us.
6 Thou wilt not be angry with us unto the ages, wilt thou?[74]
or wilt thou stretch out thy wrath from generation to generation?
7 O GOD, having brought us back, thou wilt give us life;
and thy people will greatly rejoice in thee.
8 O Lord, show thy mercy upon us,
and grant us thy salvation.
9 I will hearken to what *the* Lord GOD will say in me;
because he shall speak peace unto his people, and to his saints,
and to those turning their heart unto him.
10 Surely his salvation is nigh unto those fearing him,
that glory may dwell in our land.
11 Mercy and truth are met together:
righteousness and peace have kissed *each other*.[75]
12 Truth sprung up out of the earth,
and Righteousness peered down from the heavens.[76]

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[71] *GOD* is the reading in Holy Transfiguration, *Septuagint Psalms* and *LES*; Church of Greece, SAAS and *NETS* read *he*.
[72] *one* = *ánthrōpos*, a person, a human being, not necessarily gender specific.
[73] 🕮 **Psalms 83, 84 and 85 are prayed during the Ninth Hour.**
[74] These questions expect "no" for an answer.
[75] St Jerome: "There are two peoples who believe: the Gentiles and the Jews. To the Jews was given the promise that the Savior would come...Mercy...is symbolic of the nations; truth, of the Jews, for the promise has been fulfilled...In other words, the Gentiles and the Jews are under one Shepherd, Christ." [*OP*]
[76] St Jerome,: "Truth and Righteousness means the Savior.... He grew up out of the earth since he was born as a man. He peered down from the heavens since God is always in the heavens....He is born of earth; but he who was born of earth is always in the heavens, because God is everywhere." [*OP*]

13 Yea, the Lord shall give goodness;
and our land shall give her fruit!
14 Righteousness shall go before him,
and shall place his footsteps in the way.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Possessed of the healing remedy of repentance, O my soul, draw nigh with tears, crying out and sighing, "O Physician of souls and bodies, O Lover of mankind, free me from my many sins; count me with the sinning woman, the thief, and the publican. O God, grant me forgiveness of my sins, and save me!"

Glory to Father, Son, and Holy Spirit.

I have not emulated the repentance of the tax collector, nor have I acquired the tears of the harlot; for because of my blindness I am at a loss for such amendment. Yet save me by thy compassion, O Christ God, because thou art the Lover of mankind!

Now and ever, and unto the ages of ages. Amen.

O undefiled Virgin Mother of God, with the heavenly hosts entreat thy Son, that before the end he grant us forgiveness of transgressions, and great mercy.

Lord, have mercy. [40x]

And this Prayer:

Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy Gospel teachings. Implant also in us the fear of thy blessed commandments; that trampling down all carnal desires, we may enter upon a spiritual manner of living—the life of the soul—both thinking and doing such things as are well-pleasing unto thee. For thou art the illumination of our souls and bodies, O Christ our God, and unto thee do we send up glory, together with thy Father who is without beginning, and thine all-holy, good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Seventeenth Day of the Month (continued)

KATHISMA XII

Psalm 85 (86)

1 *A prayer of David.*[77]

Bow down thine ear, O Lord, and hear me;
because I am a beggar and a pauper.

2 Preserve my soul, because I am holy:
my GOD, save thy servant[78] who is putting *his* hope in thee.

3 Have mercy on me, O Lord;
because I will cry all the day long upon thee.

4 Gladden the soul of thy servant;
because unto thee[79] do I lift up my soul.

5 Because thou, Lord, art kind and gentle,
and of great mercy unto all those calling upon thee.

6 Give ear, Lord, unto my prayer,
and attend to the voice of my supplication.

7 In a day of my affliction I cried out to thee;
because thou hast heard me.

8 Among gods there is none like unto thee, O Lord;
and there is no *work* according to thy works!

9 All the nations, as many as thou hast made,
shall come and bow down before thee, O Lord,
and shall glorify thy Name.

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[77] Fr Patrick Reardon: Although the superscription reads, *A prayer of David*, it "is another psalm of the Lord's suffering and death. As such it contains His prayer to the Father for deliverance, especially from that 'last enemy' which is death." *Christ in the Psalms,* p. 169.

[78] *servant = doúlos,* "household slave; servant," as opposed to *paidí* found in vs. 16.

[79] Follows Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; Church of Greece, SAAS, and *NETS* add "O Lord" here.

10 Because thou art great, and art working wonders;
thou alone art God![80]
11 Guide me in thy way, O Lord, and I will walk in thy truth:
let my heart rejoice to fear thy Name.
12 I will confess thee, O Lord my God, with all my heart;
and will magnify thy Name unto the ages.
13 Because great is thy mercy toward me;
and thou hast delivered my soul from nethermost hades.
14 O God, transgressors rose up against me;
and a gang[81] of *the* mighty sought after my soul,
and *they* did not set thee before their eyes.
15 But thou, O Lord my God, art full of compassion and mercy,
long-suffering, and plenteous in mercy and true.
16 Look upon me, and have mercy upon me!
Give thy strength unto thy child,[82]
and save the son of thy handmaid.
17 Work some sign upon me for good;
and let those hating me see, and be ashamed;
because it is thou, Lord, who hast helped me, and comforted me.[83]

Psalm 86 (87)

1 *Of the sons of Kore; a psalm ode.*

His foundations are in the holy mountains:
2 *the* Lord loves the gates of Sion
more than all the tents of Jacob.
3 Glorious things were spoken of you,
O city of God! (*Pause*)
4 I will make mention of Raab and Babylon among those knowing me;
behold, Philistia[84] also; and Tyre with the Ethiopian people—
lo, these were born there.[85]
5 "Mother Sion," one will say; and "A man[86] was born in her;"
and "The Most High himself established her."

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[80] follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; some mss read *art a great God.*

[81] *gang = sunagōgē,* "a gathering of people; a gang; local congregation; house of meeting."

[82] *child = paidí,* could also be translated as *servant,* but I used *child*, putting this psalm into the mouth of our Lord.

[83] 🕮 **Psalm 85 is prayed during the Ninth Hour, along with Psalms 83 and 84.**

[84] literally, *allophyles*, although usually implies the Philistines.

[85] St Jerome: "Let the sinner be at peace—if the sinner returns to the Lord—for he was mindful of Rahab the harlot...Babylon means confusion (any soul troubled over faults and sins). Though one has been a Rahab or a Babylon, yet 'I will be mindful of him who knows me,' says the Lord. Philistia distinguishes from Jews; Tyre connotes tribulation; and Ethiopia means covered in the filth of sins. Those who were strangers and in tribulation are later found in the Church." [*OP*]

[86] not necessarily gender specific.

6 *The* Lord shall record it in a census of peoples and rulers,
those having been born in her. (*Pause*)
7 How merry are all those
having their habitation in you![87]

Psalm 87 (88)

1 *A psalm ode of the sons of Kore; unto the end,*
concerning the response of Maeleth;
of insightful comprehension to Aiman the Israelite.

O Lord, the God of my salvation,
I cried out day and night before thee!
3 O let my prayer enter in before thee;
incline thine ear unto my supplication.[88]
4 Because my soul was full of ills,[89]
and my life drew nigh unto hades!
5 I was counted with those going down into a pit.
I became as a man[90] without help, free among *the* dead;[91]
6 like unto *the mortally* wounded[92] lying asleep in a grave,
whom thou rememberest no more.
Yea, they were thrust away from thy hand.
7 They[93] laid me in the lowest pit,
in *a place of* darkness, and in death's shadow.

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[87] 🕮 **Psalm 86 is prayed during the Third Royal Hour of Christmas.**

[88] Church of Greece, Holy Transfiguration, *Orthodox Psalter,* and *NETS*; others add *O Lord* here.

[89] St Athanasios, "He bore our sins; and concerning us He grieved; and moreover, He, suitably filled with our ills, tasted of death on behalf of all."

[90] *ánthrōpōs*, not necessarily gender specific.

[91] The icon of the Descent into Hades shows Christ *free among the dead* as he lifts up Adam and Eve from their tombs.

St Kyril of Jerusalem, "He did not say, 'I am become a man without help,' but 'as a man without help;' for He was crucified, not because of helplessness, but because He willed it. His death was not a result of involuntary weakness."

St Jerome, "He did not say, 'I am without help,' but 'I am like one without help,' because He had a Helper: the Father. Other men are held in the nether world by the bonds of sin. We are all bound in sin. Hence, whoever goes down into the lower world is held there by the law of the lower world...But Christ is saying, 'By nature, I was free; I became like to a sinner on account of the sins of men.'"

[92] St Jerome, "Well said, 'like the *mortally* wounded.' He had no wound, but received a wound for the salvation of men—as Isaiah says that He bears our sins, and is pained for us: yet we accounted Him to be in trouble, and in suffering, and in affliction" [Is. 53:4—also verse 5, "But he was wounded because of our transgressions.... LXX text.]

[93] *they*, *éthento*, 3rd person plural; Church of Greece, Holy Transfiguration *et al.*

St Jerome, "'I descended into the very depths of hades in order to release all mankind from the chains of hades; indeed, into the dark abyss and into the shadow of death.' Death had not been inflicted upon me by the Jews, but only the shadow of death, for it was my will to descend for the salvation of mankind. I, who am Light, went down into hades, therefore, to liberate souls from that abyss of darkness....

8 Thine indignation leaned heavy upon me,
and thou brought all thy storms upon me. (*Pause*)
9 Thou didst put away my friends far from me.
They made me an abomination unto themselves.
I was handed over, and was not making myself walk away.
10 Mine eyes grew weak through poverty.
Lord, I cried out to thee all day long;
I stretched forth my hands unto thee!
11 Thou shalt not work wonders for the dead, shalt thou?[94]
Or shall physicians raise *them* up, and they confess thee?
12 No one in a grave shall declare thy mercy,
and thy truth in the destruction, shall he?
13 Thy wonders shall not be known in the darkness,
and thy righteousness in a land having been forgotten, shall they?
14 But unto thee I cried, O Lord;
and early in the morning shall my prayer come before thee.
15 Lord, why dost thou cast off my soul,[95]
hiding thy face from me?
16 I am a beggar, and in troubles from my youth;
and after being lifted up,
I was humbled, and brought to distress.
17 Thy wrathful displeasure passed through me;
thy terrors have undone me.
18 They came round about me like water all day long;
they compassed me together on every side.
19 Friend and neighbor thou hast put far away from me,
and my acquaintances,
because of *my* shameful fate.[96]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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[94] All the following questions expect "no" for an answer.

[95] *Septuagint Psalms* and *LES* following Codex Vaticanus reads *reject my prayer*.

[96] 🕮 **Psalm 87 is one of the Six Psalms prayed during Matins.**

shameful fate = *talaipōrías*, "wretchedness, misery; shameful fate;" In the mouth of Jesus, this might refer to his crucifixion which was considered by the Jews to be a shameful form of death (see Gal 3:13).

St Jerome: "In the shame of my Passion, even the apostles kept aloof from me." [*OP*]

St Athanasios: "Christ "is saying, that, due to the Passion, He is forsaken by both friend and neighbor...Thanks to His obedience to the Father, both friends and acquaintances distanced themselves." [*OP*]

Eighteenth Day of the Month

Psalm 88 (89)

1 *Of understanding by Aitham the Israelite.*

I will sing of thy mercies, O Lord, unto the ages;
with my mouth will I *ever be* proclaiming thy truth from generation to generation.
3 Because thou didst say, "Mercy shall be built up unto the ages."[97]
Thy truth shall be prepared in the heavens!
4 "I have made a covenant with my chosen *ones*;[98]
I have sworn an oath unto David my servant:
5 'Thy seed will I establish unto the ages,
and I will build up thy throne from generation to generation.'" (*Pause*)
6 O Lord, the *very* heavens shall confess thy wondrous *works*;
and thy truth in a church of saints.
7 Because who in *the* clouds shall be compared unto the Lord?
And who among *the* sons of God shall be like unto the Lord?
8 GOD *is* being glorified in a council of saints;
he is great and fearful over all those round about him.
9 O Lord, the God of the powers, who is like unto thee?
Thou art mighty, O Lord, and thy truth is on every side *of* thee.
10 Thou art sovereign over the raging[99] of the sea;
and thou stillest her waves when they are raging.[100]
11 Thou didst humble an arrogant *person* like one slain;
thou didst scatter thine enemies with thy mighty arm.
12 The heavens are thine, the earth also is thine;
thou hast laid the foundation of the round world,[101]
and all that therein is.
13 Thou hast made the north and the sea;
Tabor and Ermon shall rejoice in thy Name.
14 Thine is a mighty arm;
let thy hand be strengthened, let thy right hand be exalted.

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[97] St Jerome: "In Genesis, the same word is used [built up]. We read how God took a rib from the side of Adam and built it into a woman [Gen. 2:22—LXX]...Adam's rib fashioned into woman signifies, by apostolic authority [Eph. 5:32], Christ and the Church...We heard about the first Adam; let us now come to the second Adam and see how the Church is made from His side. As He hung on the Cross, His side was pierced with a lance, from which there flowed forth blood and water. The Church is built up from the blood and water: first, through Baptism of water, sins are forgiven, then, the blood of martyrs crowns the edifice." [*OP*]

[98] St Athanasios: "He is speaking of Abraham and Jacob. For to them He made the promise concerning the giving of Christ." [*OP*]

[99] *raging* = *kpátous,* lit, "strength; might."

[100] *cf* Matt 8:26; Mk 4:39; Lk 8:24b.

[101] *round world* = *oikouménēn,* lit, "the inhabited world."

15 Righteousness and judgment are *the* base of thy throne;
Mercy and Truth shall go before thy face. [102]
16 Blessed is the people knowing jubilation!
They shall walk in the light of thy countenance, O Lord,
17 and will greatly rejoice all the day long in thy Name;
and in thy righteousness shall they be exalted.
18 Because thou art the boast of their strength,
and in thy good pleasure shall our horn be lifted up.
19 Because *our* help[103] is from the Lord,
and from the Holy One of Israel, our King.
20 Then thou didst speak in a vision unto thy sons,[104] and said,
"I have laid help upon one who is mighty;
I have exalted one chosen out of my people:
21 I have found David my servant;
with my holy oil have I anointed him.
22 For my hand shall hold him up,
and my arm shall strengthen him.
23 An enemy shall have no advantage over him;
nor shall a son of wickedness continue to hurt him.
24 And I will crush his enemies before his face,
and put to flight those hating him.
25 My Truth also and my Mercy shall be with him;
and in my Name shall his horn be exalted.
26 And I will set his hand in a sea,
and his right hand in rivers.
27 He shall call on me, 'Thou art my Father, my GOD,
and the defender of my salvation.'
28 And I will make him my firstborn,[105]
higher than the kings of the earth.
29 My mercy will I keep for him unto the ages,
and my covenant shall stand fast with him.
30 His seed also will I establish unto the ages of ages,
and his throne as the days of the heavens.
31 *But* if his sons should forsake my law,
and walk not in my judgments;

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[102] God's Mercy is the Son (*cf* Lk 18:38-39) and his Truth is "the Spirit of the Truth," the Holy Spirit, (Jn 16:26); these "go before his face," that is, the Son and Spirit have their origin in the Father: the Son is begotten of the Father, and the Holy Spirit proceeds from the Father.
[103] *help = antilēpsis*, "help, aid; defense."
[104] *sons = uioís*, follows Church of Greece and Orthodox translations; SAAS and *NETS* read *holy ones*.
[105] *firstborn =prōtótokon,* the legal title given to the child to indicate the heir; it does not imply that there are other younger children. The same word is used in Matthew 1:25a and Luke 2:7.

32 if they should break my statutes,
and keep not my commandments,
33 I will visit their offenses with a rod,
and their unrighteousness with scourges!
34 Nevertheless, my mercy will I never unbind from them,[106]
nor be unjust in my truth!
35 My covenant will I in no wise break,
nor will I ever alter the *things* going out of my lips.
36 I have sworn once for all in my holiness—
as if I will lie to David!—
37 his seed shall endure unto the ages,
and his throne *shall be* like the sun before me,
38 and like the moon, having been established unto the ages;
and the witness in the heavens is faithful." (*Pause*)
39 But thou hast cast off and forsaken thine anointed;
thou hast put him off!
40 Thou hast broken the covenant with thy servant;
thou hast defiled his sanctuary into the ground.
41 Thou hast pulled down all his bulwarks;
thou hast put fear in his strongholds!
42 All those going by were plundering him;
he is become a reproach to his neighbors.
43 Thou exalted the right *hand* of *those* afflicting him;
thou didst gladden all his enemies.
44 Thou hast turned away the help of his sword,
and didst not help him in the battle.
45 Thou made an end of his purification;
thou didst cast his throne down to the ground.
46 The span of his days hast thou shortened;
thou didst pour dishonor over him. (*Pause*)
47 Lord, how long wilt thou turn thyself away? unto *the* end?
Shall thy wrath burn like fire?
48 Remember what my substance[107] is!
Thou didst not made all the sons of men for nought, didst thou?[108]
49 What person[109] is there who will live, and shall not see death?
Shall he deliver his soul from the hand of hades? (*Pause*)
50 Lord, where are thy mercies of old,
which thou swore unto David in thy truth?

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[106] *them* follows Church of Greece and Holy Transfiguration; other mss read *him*.
[107] lit, *hypostasis*.
[108] This expects "no" for an answer.
[109] *ánthrōpos*, not necessarily gender specific.

51 Remember, Lord, the rebukes that thy servants have—
which I have borne in my bosom from many nations—
52 wherewith thine enemies have reproached, O Lord,
with which they reproached the recompense of thine anointed.
53 Praised be the Lord unto the ages!
Let it be! Let it be! [110]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 89 (90)

1 *A prayer of Moses, a man of GOD.*

Lord, thou became a refuge for us,
from generation to generation!
2 Before the mountains were made,
or *before* the earth and the inhabited world were formed,
even from the ages *and* unto the ages, thou art.
3 Let not man[111] return to a low estate!
Yea, thou hast said, "Turn back, O sons of men!"
4 Because a thousand years in thy sight, O Lord,[112]
are but as the day of yesterday that passed by,
and *as* a watch in a night.
5 Years will be their objects of contempt.
The dawn, like young *green* grass, will pass;
6 in the morning, one will blossom and grow up;
but in the evening, one will droop, dry up and wither.
7 Because we have fainted away in thy displeasure,
and were shaken by thy wrathful indignation.
8 Thou hast set our misdeeds before thee;
our lifetime is in the light of thy countenance.
9 Because all our days faded away,
and in thy wrath we fainted away.
Our years have spun out their tale like a spider's web.[113]

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[110] *génoito*, aorist mid opt, "let it be." *Amen* is not the word used here in the LXX—*cf* Psalm 40.
[111] *ánthrōpos*, not necessarily gender specific.
[112] *O Lord* is found in Holy Transfiguration and *Orthodox Psalter*; omitted in Church of Greece, *NETS,* and *Lexham.*
[113] St Jerome: "Nothing eludes God. Night does not conceal our sins, nor does the darkness cover them...In the same way a spider produces, as it were, a thread, and runs to and fro, back and forth, and weaves the whole day long, and her labor is great, but the result is nil, so human life runs about hither and thither. We search for possessions, and we accumulate wealth. We procreate children. We labor and toil. We rise in power and authority. We do everything, and do not realize that we are spiders weaving a web." [*OP*]

10 The days of our years are seventy years;
or if we be so strong, perhaps eighty years;
yet the greater part of them is toil and trouble;[114]
because frailty came upon us, and we shall become chastened.
11 *But* who regards the power of thy wrath?
or from *the* fear of thee, who can recount thine anger?
12 Thus make thy right hand known to me,
and to those *that* having been corrected in their heart by wisdom.
13 Return, O Lord! How long *wilt thou delay*?
And be gracious concerning thy servants.
14 We were satisfied with thy mercy in the morning, O Lord,[115]
and we rejoiced and were merry in all our days!
15 Let us be glad for as many days wherein thou didst humble us;
for the years wherein we saw evils.
16 And look upon thy servants, and upon thy works;
and guide their sons.
17 And let the glorious majesty of *the* Lord our God *shine* upon us;
and guide aright the work of our hands for us;
yea, guide aright our handy work.[116]

Psalm 90 (91)

1 *An Ode of praise by David.*

The one dwelling in *the* help of the Most High
shall find lodging[117] in *the* shelter of the God of the heavens.
2 He shall say unto the Lord,
"Thou art my protector and my stronghold;
my GOD, and in him will I hope."
3 Because it is he who shall deliver thee from a snare of the hunters,
and from *every* terrifying[118] thing.
4 He shall overshadow thee with his shoulders,
and thou shalt be safe under the wings of his garment;[119]
his truth shall cover thee like a shield.

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[114] *cf* Shakespeare's *Macbeth*; Greek rhymes: *kópos keh pónos*.

[115] *O Lord,* follows Church of Greece, Holy Transfiguration, *Orthodox Psalter,* and *NETS*; omitted in *Septuagint Psalms,* SAAS, and *LES*.

[116] 🕮 **Psalm 89 is prayed during the First Hour.**
This ending verse follows the Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; other mss omit this repeated phrase.

[117] *find lodging* = *aulisthēsetai*, "spend the night, find lodging for the night," from *aulē*, "a courtyard, an enclosed space surrounded by buildings opened to the sky."

[118] *terrifying* = *tarachō'dēs,* "terrifying, dreadful."

[119] *wings* = *pterúgion,* "wings; ends; border; flap (of a garment). *Wings of thy garment, ie,* long, wide sleeves like those found on a priest's riassa /cassock, seems a better translation when referring to the Person of God.

5 Thou shalt not be afraid for any terror by night,
nor for an arrow flying by day;
6 for a thing lurking in darkness,
nor for mishap nor a noonday demon.[120]
7 A thousand shall fall beside thee,
and ten thousand at thy right *hand*;
but it shall not come nigh thee!
8 Yea, with thine eyes shalt thou behold,
and see *the* reward of sinners.
9 "Because thou, Lord, art my hope!"
Thou hast made the Most High thy refuge.
10 No evils shall approach thee,
neither shall any plague come nigh thy tent.[121]
11 Because he will command his angels surrounding thee
to keep thee in all thy paths.[122]
12 They shall bear thee upon hands,
lest thy foot should strike[123] against a stone!
13 Thou shalt tread upon asp and basilisk;[124]
and lion and dragon shalt thou tread under thy feet.
14 Because he hath set his hope in me, therefore will I deliver him.
I will shelter him, because he has known my Name.
15 He shall call upon me, and I will hear him.
Yea, I am with him in affliction;
I will deliver him, and bring him to honor.
16 With length of days will I satisfy him,
and show him my salvation.[125]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

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[120] Fr Patrick Reardon: This is "one of the very few psalms about which everyone in antiquity agreed that it should be prayed each day of the week...Christians in the East...prayed [it] daily at the sixth hour [noonday]...According to Saint John Cassian in the early fifth century, some of the monastic elders...understood the 'noonday devil' of this psalm to be a special temptation to spiritual weariness and dejection, that mysterious despondency and distress of heart known in ascetical literature as *akedia*...." *Christ in the Psalms,* p.179.

[121] *tent* = *skēnōmati,* "tent; dwelling; metaphor for "the body."

[122] *paths* = *odoís*, "roads, paths, courses (of ships); journeys; way of life."

[123] *strike* = *proskópsēs*, "to stumble; to strike against something."

[124] *basilisk* = transliteration of *basilískon:* a legendary reptile reputed to be the "king [basil = king] of the serpents," who causes death with a single glance. According to Pliny the Elder, it also leaves a wide trail of deadly venom in its wake.

[125] 🕮 **Psalm 90 is prayed during the Sixth Hour and is one of the psalms prayed during Great Compline.**

O Lord, who accepted the tears of the sinning woman and of Peter, and who justified the tax collector who groaned from the depths of his heart: Take pity on me who falls down in contrition, O Savior, and have mercy on me!

Glory to Father, Son, and Holy Spirit.

Receive me like the publican, O Lord, and cleanse me like the harlot, O Master; have mercy on me as upon the Canaanite woman, according to thy great mercy.

Now and ever, and unto the ages of ages. Amen.
O blessed Theotokos, Mother of the Light: Entreat Christ God to shine forth the dawn and great mercy on my heart.

Lord, have mercy. [40x]

And this Prayer:

O Lord my God, who alone art good and lovest mankind, who alone art merciful and gentle, who alone art true and just, who alone art compassionate and the merciful God: May thy power come upon me, who am the sinner and thine unworthy servant, and may it strengthen the temple of my body through the glad tidings of thy divine teaching. O Master and Lover of mankind who loves the good, and art full of loving kindness: Enlighten my inmost parts, and all my members by thy will. Cleanse me of all enmity and sin; preserve me undefiled and unblemished by any intervention and activity of the Devil; and grant me, in thy goodness, to understand those things which are of thee, to think upon them, to live in thy desires, to fear the fear of thee, and to do what is pleasing to thee until my last breath; that according to thine inexpressible mercy, thou mightest keep my soul and body, my mind and thoughts, a temple unexposed to all the wiles of the adversary. O Lord, Lord, cover me with compassion, and forsake not me, the sinner, thine impure and unworthy servant, because thou art my defender, O Lord! My song is always of thee, and unto thee do I send up glory: to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Nineteenth Day of the Month

KATHISMA XIII

Psalm 91 (92)

1 *A psalm ode, concerning the day of the Sabbath.*

2 It is *a* good *thing* to give thanks unto the Lord,
and to chant psalms unto thy Name, O Most High!
3 To proclaim thy mercy early in the morning,
and thy truth in *the* night season,
4 upon a lyre of ten strings,
with an ode upon a harp.
5 Because thou, Lord, hast gladdened me through thy deeds,
and I will greatly rejoice in the works of thy hands!
6 O Lord, how magnified are thy works!
Thy thoughts are very deep!
7 An unwise man[126] will not know these things,
and a fool will not understand:
8 *That* when sinners were springing up like *green* grass,
and when all those working wickedness were flourishing,
it was so they might be destroyed unto the ages of ages.
9 But thou, Lord,
art *the* Most High unto eternity!
10 Because lo, thine enemies, O Lord,[127]
lo, thine enemies shall perish;
and all those working iniquity will be scattered abroad.

[126] gender specific.
[127] *Because, lo…O Lord,* follows Church of Greece and Holy Transfiguration texts; others omit this phrase.

11 But my horn shall be exalted like the horn of a unicorn;[128]
and mine old age *shall be strengthened* with *the* rich oil of mercy![129]
12 Mine eye also looked upon mine enemies,
and mine ear shall hear about evildoers rising up against me.
13 A righteous *person* shall flourish like a palm tree,
and shall spread abroad like a cedar in Lebanon.
14 Those having been planted in the house of *the* Lord,
shall flourish in the courts of our GOD.
15 They shall still bring forth fruit in old age,
and they shall be enjoying good things;
16 that they may proclaim that *the* Lord our[130] GOD is upright,
and *that* there is no unrighteousness in him.

Psalm 92 (93)

1 *The day before the Sabbath, when the earth had been settled;*
a psalm ode by David.

The Lord is King! He has clothed himself in majesty!
The Lord has clothed himself, and girded himself with strength!
For he hath made the round world[131] so sure, that she shall not be moved.
2 Thy throne is prepared of old:
thou art from the ages.[132]

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[128] St Jerome: "Others may have many horns; I have only one: the Cross. So I say with Paul, 'But may it not be for me to boast, except in the Cross of our Lord Jesus Christ...' Now no animal is immolated to the Lord in the temple unless it is horned...Unless one has a horn with which to rout his enemies, he is not worthy to be offered to God. The Lord is described as a horn to those who believe in him. It was with the horns of the Cross that he routed his enemies. On the Cross did he confound the devil and his entire army. To be sure, when Christ was crucified in his body on the Cross, it was he who was crucifying the devils. It was not a cross; it was a symbol of triumph, a banner of victory. His whole purpose in mounting the Cross was to lift us up from the earth. I think the Cross of the Savior was the ladder that Jacob beheld. On that ladder angels were descending and ascending. On that ladder, that is, the Cross, the Jews were descending and the Gentiles were ascending." [*OP*]
unicorn = *monókerōs*; see Introduction.

[129] St Jerome: "...mine old age with the rich oil of mercy. Our old age needs the oil of God. ...just as the light in a lamp burns out unless you feed it with oil, so likewise, the light of my old age requires the oil of God's mercy to keep it burning brightly." [*OP*]

[130] follows Church of Greece text and Holy Transfiguration; *NETS,* SAAS and others read, *my God.*

[131] *round world* = *oikouménēn*, lit," the inhabited world."

[132] St Kyril of Jerusalem: "...let us [not] endure those who falsely say, 'It was after His Cross and resurrection and ascension...that the Son began to sit on the right of the Father.' For the Son gained not His throne by advancement; but through His being (and His being is by an eternal generation) He also sits together with the Father. And this throne the Prophet Esiais having beheld before the incarnate coming of the Savior, says, 'I saw the Lord sitting on a high and exalted throne'... for the Father no man has seen at any time (Jn 1:18), and He who then appeared to the prophet was the Son." [*OP*]

3 The rivers *are* lifted up, O Lord, the rivers *have* lifted up their voices;
the rivers will lift up their waves![133]
4 Because of the sounds of many waters, the surges of the sea are magnificent;
yet the Lord, *who dwelleth* on high is *more* magnificent!
5 Thy testimonies are made very sure.
Holiness befits thy house, O Lord, unto length of days.

Psalm 93 (94)

1 *A psalm by David, for the fourth day of the week.*

The God to whom vengeances belong *is the* Lord;
the God of vengeances spoke openly.
2 Arise, thou Judge of the world;
reward the proud after their deserving!
3 Lord, how long shall sinners,
how long shall sinners boast?
4 *How long* shall they utter and speak unrighteousness?
how long shall all those wicked doers speak?
5 They have humbled thy people, O Lord,
and have mistreated thine inheritance.
6 They have put to death widow and orphan,
and a proselyte they murdered.
7 And yet they said, "*The* Lord shall not see,
neither shall the God of Jacob understand."
8 Understand, then, *you* fools among the people;
and *you* morons,[134] at last be wise!
9 The One having planted the ear, shall he not hear?
or the One having made the eye, shall he not perceive?
10 The One instructing nations, the One teaching people knowledge,
shall he not reprove?
11 *The* Lord knows the thoughts of the people,[135]
that they are *but* vain.
12 Blessed is the one whom thou shalt instruct, O Lord,
and shall teach him out of thy law;
13 that thou mayest give him rest from evil days,
until a pit be dug for the sinner.
14 Because *the* Lord will not reject his people;
neither will he forsake his inheritance;

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[133] this follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; others omit *the rivers will lift up their waves*.

St Athanasios: "These 'rivers' signify holy apostles and evangelists; both they and the spiritual running waters of the Church of God are mightily gladdened." [*OP*]

[134] transliteration of Greek, *mōroi*.

[135] *the people* = *tōn anthrō'pōn*, plural with the article; (vs 12) *the one*, *o ánthrōpos*, not necessarily gender specific.

15 until righteousness turn again unto judgment,
and all the upright in heart follow her. (*Pause*)
16 Who will rise up for me against evildoers?
or who will stand up for me against those working iniquity?
17 If *the* Lord had not helped me,
my soul would have well-nigh sojourned in hades.
18 If I were to say, "My foot has slipped!"
thy mercy, O Lord, would help me.
19 O Lord,[136] according to the multitude of sorrows *that I had* in my heart,
thy comforts have brought gladness to my soul.
20 Certainly a throne of iniquity, molding mischief into law,
shall not be present with thee, shall it?[137]
21 They will hunt down *the* soul of a righteous *person,*[138]
and condemn innocent blood.
22 But the Lord became my refuge,
and my GOD *is the* helper of my hope.
23 And *the* Lord shall recompense them for their iniquity,
yea, *the* Lord GOD shall remove them from his sight
according to their wickedness.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 94 (95)

1 *An ode of praise by David.*

O come, let us greatly rejoice in the Lord!
Let us shout joyfully unto GOD our Savior!
2 Let us come before his face with thanksgiving;
and shout joyfully unto him with psalms.
3 Because *the* Lord is a great God;
and a great King over all the earth.[139]
4 Because in his hand are *all* the corners of the earth;
the heights of the mountains are his also;
5 the sea is his, and he made her;
and his hands fashioned the dry land.

[136] follows Church of Greece, SAAS, *Septuagint Psalms,* and *LES; O Lord* is omitted in Holy Transfiguration, *Orthodox Psalter,* and *NETS*.
[137] This question expects "no" for an answer.
[138] St Athanasios: "The demons, in every way, attempt to hunt the righteous soul." [*OP*]
[139] Church of Greece, Holy Transfiguration, and *Orthodox Psalter*. Codex Vaticanus reads, *above all the gods,* and adds, *because the Lord will not reject his people.*

6 O come, let us worship[140] and fall down before him,
and weep before the Lord our Maker.
7 Because he is our GOD,
and we are *the* people of his pasture,
and *the* sheep of his hand.
8 Today, if ye will hear his voice:
"Do not begin hardening[141] your hearts, as in the provocation,
in the day of testing in the wilderness,
9 where your fathers tested me;
they proved me, and saw my works.
10 Forty years long was I grieved with that generation, and said,
'They *are a people that* always err in their hearts,
and they have not known my ways.'
11 So I swore in my wrath,
'As if they shall ever enter into my rest!'"

Psalm 95 (96)

1 *When the house was built after the captivity; an ode by David.*
Without superscription among the Hebrews.

O sing unto the Lord a new song;
sing unto the Lord, all the *whole* earth!
2 Sing unto the Lord; praise his Name!
Be telling the glad tidings of his salvation from day to day!
3 Declare his honor among the nations,
his wondrous works among all the peoples.
4 Because *the* Lord is great, and greatly to be praised;
he is more to be feared than all the gods!
5 As for all the gods of the nations, they are demons;
but *it is the* Lord *who* made the heavens.
6 Praise and beauty are before him;
holiness and majesty are in his sanctuary.
7 Bring unto the Lord, O ye kindreds of the nations,
bring to the Lord glory and honor!
8 Bring unto the Lord *the* honor due *unto* his Name.
Take up sacrifices, and be coming into his courts!
9 O worship[142] the Lord in his holy court.
Let the whole earth[143] be shaken before his face!

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[140] *worship = proskunēsōmen*, "do reverence to; to bow down; do obeisance to."
[141] *do not commence hardening = mē sklērúnēte*, aorist subjective with *mē* means "to forbid the occurrence of an act that is not no progress, 'do not begin to....'"
[142] *worship = proskunēsōmen*, "do reverence to; to bow down; do obeisance to."
[143] *whole earth...round world;* here and in psalms 96 and 97 = *oikouménēn*, lit," the inhabited world."

10 Tell it out among the nations, "The Lord is King!"
for indeed, *it is* he *who* has made the round world so fast, that it shall not be shaken;
he shall judge the people with uprightness!
11 Let the heavens rejoice, and let the earth be glad;[144]
let the sea be shaken, and all that is therein is!
12 Let the fields be joyful, and all that is in them!
Then shall all the trees of the wood exult before *the* face of the Lord;
13 because he is coming,
because he is coming to judge the earth,
and with righteousness to judge the world,
and peoples with his truth.

Psalm 96 (97)

1 *By David, when his land was going to be restored.*
Without superscription among the Hebrews.

The Lord is King! let the earth greatly rejoice!
Yea, let *the* multitude of islands be merry!
2 Clouds and thick darkness are round about him:[145]
righteousness and judgment are upholding his throne.
3 *There* shall go a fire before him,[146]
and shall burn round about his enemies!
4 His lightnings gave light unto the whole world:
the earth saw *it,* and was shaken!
5 The mountains melted like beeswax at the face of *the* Lord;
at the face of *the* Lord of the whole earth.
6 The heavens have declared his righteousness,
and all the peoples have seen his splendor.
7 Let all those bowing before statues be put to shame,
those boasting in their idols!
Bow before him, all his angels!
8 Sion heard, and was gladdened;
and the daughters of Judea rejoiced,
because of thy judgments, O Lord.
9 Because thou art *the* Lord Most High over all the earth:
thou art exalted far above all the gods.

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[144] St John of Damascus: "It must not be supposed that the heavens or the luminaries are endowed with life...so when the divine Scripture says, 'Let the heavens be glad...' it is the angels in heaven and the people on earth that are invited to rejoice." [*OP*]

[145] St Jerome: "Clouds are the apostles and prophets."

[146] St Romanos the Melodist: "The Master will come ...as a blazing sun in clouds with glory as God incarnate. The ranks of angles and archangels will praise Thee as they run before Thy throne, O Lord. They are a flame of fire [Ps 103:5), burning and cleansing the earth, while a river filled with fearsome fire surges forward." [*OP*]

10 O ye that are loving the Lord, *see that you* be hating *the thing which is* evil!
The Lord preserves the souls of his saints;
he shall deliver them from a hand of sinners.
11 A Light[147] sprung up for the righteous *one*,
and gladness for the upright of heart.
12 Rejoice in the Lord, O you righteous;
and chant praises at the remembrance of his holiness!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Twentieth Day of the Month

Psalm 97 (98)

1 *A psalm by David.*

O sing unto the Lord a new song,
because the Lord has done marvelous *things*!
His right *hand* and his holy arm saved for him.
2 *The* Lord made known his salvation;[148]
his righteousness has he openly showed in *the* sight of the nations.
3 He has remembered his mercy to Jacob,
and his truthfulness toward the house of Israel;
all the ends of the world have seen the salvation of our GOD!
4 Shout with jubilation unto the Lord,[149] all the earth;
sing, and greatly rejoice, and chant psalms!
5 Chant psalms unto the Lord with a harp;
with a harp, and *the* voice of a psalm.
6 With metal trumpets, and the sound of a horn,
O make a joyful shout before the King, *the* Lord!
7 Let the sea be shaken, and all that is in her;
the round world, and all those dwelling therein.

[147] *cf* John's gospel, *e.g.* 1:5, 8:12, 9:5.
[148] St Jerome: "..this psalm is speaking of Christ, the right hand and arm of the Lord....When we read that '*The* Lord made known his salvation,' in Hebrew it is '*The* Lord made His Jesus known.' Whenever, in fact, our word 'salvation' appears, the Hebrew text has 'Jesus' [יְשׁוּעָתוֹ *Yeshuatow*]'" ["Jesus"/ *Yeshua*" means "salvation" in Hebrew, *cf* Matt 1:21]. [*OP*]
[149] Church of Greece, *Septuagint Psalms,* and *LES* read GOD.

8 Let rivers clap their hands,
and let the mountains greatly rejoice before *the* face of *the* Lord;
because he himself comes;[150]
9 because he is coming to judge the earth;
to judge the world with righteousness, and peoples with equity.

Psalm 98 (99)

1 *A psalm by David.*

The Lord is King—let peoples rage!
He is sitting upon the Cherubim—let the earth be shaken!
2 *The* Lord is great in Sion,
and he is high above all the peoples.
3 They will confess thy great Name,
because it is fearsome and holy!
4 And *the* King's honor loves justice;
thou didst prepare equity,
thou didst execute judgment and righteousness in Jacob.
5 O extol *the* Lord our GOD, and fall down before the footstool of his feet;
because it[151] is holy.
6 Moses and Aaron among his priests,
and Samuel among such as be calling upon his Name;
these kept calling upon the Lord,
and he heard them.
7 He would speak unto them in a cloudy pillar;
because they were keeping his testimonies,
and his laws that he gave them.
8 Thou heardest them, O Lord our GOD;
thou wast being merciful to them, O GOD,
though correcting[152] all their pursuits.
9 O magnify *the* Lord our GOD,
and bow down on his holy mountain;
because *the* Lord our GOD is holy.[153]

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[150] This follows Codex Alexandrinus, Holy Transfiguration, and *Orthodox Psalter*; Church of Greece and others omit *before the face of the Lord, because he himself comes*.

St Athanasios: "The 'rivers' signify the saints, who are initiated in the mysteries [sacraments] and hold to the preaching. The words 'let mountains greatly rejoice' signify the angelic powers." [*OP*]

[151] or *he*; 3rd pers sing, masculine or neuter. I have used *it* because the Cross is identified as the Lord's footstool, so the Cross is holy, and this follows the OCA text for the Elevation of the Life-creating Cross.

[152] Fr Lazarus Moore's translation.

[153] 🕮 **Psalm 98 is chanted during the Exaltation of the Life-giving Cross.**

Psalm 99 (100)

1 *A psalm of David, pertaining to thanksgiving.*

Shout joyfully unto the Lord,
all *ye* lands!
2 Serve the Lord with gladness,
and come before his presence with a song.
3 Be ye sure that *the* Lord himself is our[154] GOD;
it is he *that* has made us, and not we ourselves;
and we are his people, and *the* sheep of his pasture.
4 O go *your way* into his gates with thanksgiving,
and into his courts with hymns of praise;
be thankful unto him.
Speak good of his Name;
5 because *the* Lord is gracious, his mercy is everlasting;[155]
and his truthfulness *endures* from generation to generation.

Psalm 100 (101)

1 *A psalm by David.*

I will sing of mercy and judgment unto thee,
O Lord!
2 I will chant psalms, and will have understanding in a blameless way!
When wilt thou come unto me?
I was walking in *the* midst of my house in *the* innocency of my heart.
3 I set nothing unlawful before mine eyes;
I hated those committing transgressions.
A crooked heart did not cleave to me.
4 I would no longer know
the evil *person* turning away from me.
5 The one privily slandering his neighbor—
this one I was chasing away;
one having a haughty look and an insatiable heart—
with this one I would not eat.
6 Mine eyes were *looking* upon such as are faithful in the land,
that they might sit with me.
If *someone* walked in a blameless way,
such a one would be my servant.
7 There shall be no arrogant person lodging in *the* midst of my house;
the *one* speaking unjustly would not prosper before mine eyes.

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[154] *our GOD* follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; *NETS*. *SAAS* and *Septuagint Psalms* omit *our*.
[155] literally, *unto the ages*.

8 Daily at dawn I was slaying all the sinners of the land,[156]
rooting out all those doing wickedness from *the* city of *the* Lord.[157]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

With a compassionate eye, look upon my lowliness, O Lord, because in a little while my life is wasted, and there is no salvation for me because of my deeds. Therefore I beseech thee: Look upon my lowliness with a compassionate eye, O Lord, and save me!

Glory to Father, Son, and Holy Spirit.

Take care, O my soul, and be mindful of the hour of the dreadful day; because the Judge stands in readiness. His judgment is without mercy for those who did not show mercy. Therefore, cry out unto Christ God: O thou who knowest the human heart, before thou doest condemn me, have mercy on me!

Now and ever, and unto the ages of ages. Amen.

Remembering day and night, thy dreadful, fearsome, and impartial judgment, O Christ, I tremble as an evildoer, having shameful deeds and evil actions which I alone have committed with zeal. Therefore, in fear I fall down before thee, crying aloud in pain: Through the prayers of her who gave birth to thee, O most merciful One, save me!

Lord, have mercy. [40x]

And this Prayer:

O holy Lord, dwelling in the highest and regarding all creation with thine all-seeing eye; before thee have I inclined the neck of body and soul, and entreat thee, O Holy One of the holy: Stretch forth thine invisible hand from thy holy dwelling-place, and bless me; and if I have committed any sin before thee, knowingly or unknowingly, forgive me, in that thou art good and lovest mankind, granting me the blessings of thy peace. For thine it is to have mercy and to save, O our God, and unto thee do we send up glory, to Father, Son and Holy Spirit, both now and ever, and unto the ages of ages. Amen.

[156] Fr Lazarus Moore: Daily I pray for the lost. Sinners are slain by conversion into believers, saints, friends and lovers.
[157] 🕮 **Psalm 100 is prayed during the First Hour.**

Twentieth Day of the Month (continued)

KATHISMA XIV

Psalm 101 (102)

1 *A prayer of the poor man, when he was despondent,*
and poured out his supplication before the Lord.[158]

Hear my prayer, O Lord,
and let my crying come unto thee.
3 Hide not thy face from me!
In whatever day I am afflicted, incline thine ear unto me!
In whatever day I call upon thee, make haste to hear me.
4 Because my days are consumed like smoke,
and my bones are burnt up as it were firewood.
5 I was cut down like grass, and my heart withered;
I was forgetting to eat my bread.
6 From *the* voice of my groaning,
my bone cleaved to my flesh.
7 I am become like a pelican in a wilderness,
like a horned owl in a ruined house.[159]
8 I kept a vigil,
and was *even* as it were a sparrow sitting alone upon a housetop.
9 Mine enemies were taunting me all the day long;
and those who used to praise me were swearing *an oath* against me!

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[158] St Jerome: "This psalm is speaking of the poor man, not the pauper of this world, but him of whom it is written: 'Blessed are the poor in spirit, for theirs is the kingdom of the heavens [Matt 5:3].' This is the one that when he is faint, he is remembering his sins—past and present. He is pouring out his whole heart, not with his lips." [*OP*]

[159] St Athanasios: "This bird dwells in solitude and loves the night. This creature lives in ruins or walls standing without a roof, that is, a site where a house once stood, without inhabitants. It keeps vigil at night. Is it not to console itself that it cries out at night? So does the psalmist." [*OP*]

10 Because I ate ashes as it were bread,
and was mingling my drink with weeping;
11 *and that,* because of the face of thine indignation and wrath;
because after lifting me up, thou cast me down!
12 My days faded like a shadow,
and I am withered like grass.
13 But thou, O Lord, endure unto the ages,
and the remembrance of thee is from generation to generation.
14 After rising up, thou shalt have pity upon Sion;
because it is *the* time to have compassion on her,
yea, *the* appointed time is come. [160]
15 *And why?* because thy servants cherished her stones,
and they will have pity on her dust.
16 And the nations shall fear thy Name, O Lord;
and all the kings of the earth thy majesty;
17 because *the* Lord shall build up Sion,
and he shall be seen in his splendor.
18 He looked attentively upon the prayer of the humble,
and despised not their supplication.
19 This shall be written for another generation,
and so a people, those being created, shall praise the Lord.
20 Because he peered[161] down from *the* height of his sanctuary —
out of the heavens did the Lord behold the earth—
21 to hear the groaning of such as are in captivity;
to set free the sons of those having been put to death,
22 that *they may* proclaim the Name of *the* Lord in Sion,
and his praise in Jerusalem,
23 when peoples are gathered together,
and kings *also,* to serve the Lord.
24 He said to him in the peak of his strength,
"Tell me, how few are my days?
25 Take me not away in the midst of my days;
as for thy years, *they* endure from generation to generation!"
26 Thou, Lord, in the beginning hast laid the foundation of the earth,
and the heavens are works of thy hands.
27 They shall perish, but thou shalt remain:
and *they* all shall wax old as does a garment;
and like a cloak shalt thou roll them up, and they shall be changed.
28 But thou art the same,
and thy years shall not fail!

[160] *time* = *kairós* (in both places of this verse), "appointed time; seasonable time; opportune time."
[161] *peered* = *eksékupsen*, "to peep out of."

29 The sons of thy servants shall rest secure,
and their seed shall be guided aright unto the ages.[162]

Psalm 102 (103)

1 *By David.*

Be praising[163] *the* Lord, O my soul;
and all that is within me, *praise* his holy Name!
2 Be praising *the* Lord, O my soul,
and forget not all that he has done for thee:
3 being merciful to all thine iniquities,
healing all thine infirmities;
4 ransoming thy life from destruction,
crowning thee with mercy and compassion;
5 satisfying thy desire with good things;
and thy youth will be renewed like an eagle's.[164]
6 The Lord is performing deeds of mercy,
and executing justice for all who are being wronged.
7 He has made his ways known unto Moses,
the things he willed to the sons of Israel.
8 The Lord is compassionate and merciful,
long-suffering, and of great mercy.
9 He will not always be chiding;
neither will he keep his anger unto the ages.
10 He has not dealt with us according to our iniquities;
nor reward us according to our sins.[165]
11 Because according to the height of the heavens from the earth,
so the Lord made his mercy to prevail over those fearing him;
12 as far as east is from west,
so *far* has he removed our iniquities from us.
13 Yea, as a father has compassion on *his own* children;
even so *the* Lord has compassion on those fearing him.
14 Because he knew whereof we are made.
Remember: we are dust!
15 As for man,[166] his days are like grass:
he will flourish like a flower of the field,

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[162] 🕮 **Psalm 101 is one of the psalms prayed during Great Compline.**

[163] *eulógei*, the present active imperative means "begin and continue blessing." The present active imperative is used in many of the psalms.

[164] St Maximus of Turin: "The holy psalmist prophesied with Baptism in mind...for our newly baptized...have shed their former sins like light feathers, and they are adorned with the new grace of immortality. Thus, in them, the feeble sins of old age grow old, but life does not grow old." [*OP*]

[165] *iniquities...sins* follows Church of Greece, Holy Transfiguration and *Orthodox Psalter*; Codex Vaticanus reverses these, as found in SAAS, NETS, and *Septuagint Psalms*.

[166] *ánthrōpos*, not necessarily gender specific.

16 *but* as soon as a breath passes through him, he will be gone;
and he will no longer recognize his place.
17 But the merciful goodness of the Lord endures from the ages, even unto the ages,
upon those fearing him;
and his righteousness is upon sons of sons;
18 *even upon* such as keeping his covenant,
and thinking upon his commandments *in order* to do them.
19 *The* Lord in the heavens has prepared his throne,
and his kingdom rules over all.
20 Be praising the Lord, all ye angels of his, excelling in strength,
fulfilling his bidding, obeying the voice of his commands!
21 Be praising the Lord, all ye his powers:
ye liturgists[167] of his, doing his pleasure!
22 Be praising the Lord, all ye works of his, in all places of his dominion!
Be praising the Lord, O my soul![168]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Twenty-first Day of the Month

Psalm 103 (104)

1 *By David. Concerning the Formation of the World*
Be blessing the Lord, O my soul!
O Lord my God, thou art greatly magnified;
thou hast clothed thyself with confession and majesty—
2 decking thyself with light as *it were* a cloak,[169]
spreading out the heavens like a curtain;
3 who is covering[170] his upper chambers with waters,
appointing clouds for his ascent,
walking about upon *the* wings of winds;

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[167] *liturgists* = *leitourgoi,* those "performing liturgical services;" both here and in Psalm 103 below.
[168] 🕮 **Psalm 102 is one of the Six Psalms prayed during Matins and during Typica.**
[169] St Kyril of Jerusalem: "We preach not only one advent of Christ but also a second, far more glorious than the former....For all things, for the most part, are twofold in our Lord Jesus Christ: A twofold generation, one, of God before the ages, and one, of a Virgin, at the close of the ages. His descents are twofold, one, like rain on a fleece, and the second, His open coming which is to be. In His former advent, He was wrapped in swaddling clothes in the manger, in His second, He cloaks Himself in light like a cloak. In His first coming, He endured the Cross...in His second, attended by a host of angels...We rest not then upon His first advent only, but look also for His second." [*OP*]
[170] *covering* = *stegázōn*, "to cover with a roof."

4 who is making his angels spirits,
and his liturgists a flame of fire![171]
5 The One having laid the earth upon her *sure* foundation;
it will never totter unto the ages of ages.
6 *The* deep covers it like a mantle;
waters shall stand above the mountains.
7 At thy rebuke they shall flee;
at *the* voice of thy thunder they shall cower in fear.[172]
8 They go up mountains, and down to *the* plains *beneath*;[173]
even unto the place which thou didst appoint for them.
9 Thou didst set a boundary which they shall not pass,
neither shall they turn again to cover[174] the earth.
10 Thou art the One sending forth springs into *the* valleys;
waters will run between the mountains.
11 They shall give drink to all the beasts of the field;
wild donkeys will receive them *to quench* their thirst.
12 Beside them shall the birds of the sky have their habitation;
they will sing from amidst of the rocks.
13 Thou art the One giving *the* mountains a drink from his upper chambers;
the earth will be filled with the fruit of thy works.
14 The One causing fodder to grow for the cattle,
and green growth[175] for the peoples to cultivate;
so that they may bring forth bread out of the earth,
15 and wine to gladden their hearts;[176]
oil to brighten a face,
and bread to strengthen human hearts.[177]
16 The trees of the plain will be full of fruit;
even the cedars of Lebanon which thou hast planted;
17 wherein sparrows will make their nests;
the home of the heron is chief among them.
18 The high mountains are for the deer;
a rock is a refuge for the rabbits.

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[171] *liturgists = leitourgoi,* see note above for Psalm 102.
alternate reading in Church of Greece is *a flaming/consuming fire, cf. Septuagint Psalms* and *NETS*.
[172] *deiliásousin*, "to be cowardly, to be afraid."
[173] *Orthodox Psalter* and *Septuagint Psalms*; this reading is supported by a homily of St Jerome and St Athanasios; others read, *Mountains rise up and the plains sink down*.
[174] *cover = kalúpsai*; although usually translated as "to cover," it can also mean, "*to flood."*
[175] *fodder, chórton,* "hay (as fodder), grass"... *tender grass, chlóēn*, "young green growth, tender grass."
[176] literally, *gladden the heart of man* (*anthrōpou*)—see Introduction.
bread = ártos, leavened loaf of bread.
[177] St Kyril of Jerusalem makes this a reference to Chrismation (oil brightens a face) and the Eucharist (bread and wine).

19 He made *the* moon for seasons;
the sun knows his going down.
20 Thou appointed darkness, and it became night;
wherein all the beasts of the forest will prowl about.
21 Young lions, roaring after their prey,
and seeking their food from GOD.
22 The sun arises, and they get them away together,
and will put themselves to bed in their dens.
23 Man[178] shall go forth to his work,
and to his labor, until evening.
24 How magnified are thy works, O Lord!
in wisdom hast thou made them all!
The earth was filled with thy creation.
25 *So is* this great and wide sea,
wherein are things creeping innumerable,
living things, *both* small and great.
26 There ships go sailing;
there this dragon, *whom* thou formed to mock him.[179]
27 These all wait upon thee
to give them their food in due season.
28 When thou givest *it* to them, they shall gather *it*;
when thou openest thy hand,
the whole world[180] shall be filled with goodness.
29 When thou hidest thy face, they will be troubled:
thou takest away their spirit,[181] and they will die,
and turn again to their dust.
30 Thou shalt send forth thy Spirit, and they shall be created;
and thou shalt renew the face of the earth.
31 Let the glorious majesty of *the* Lord endure unto the ages!
The Lord shall rejoice in his works—
32 who is looking on the earth, and making her tremble;
who is touching the mountains, and they smoke!
33 I will sing unto the Lord as long as I live;
I will chant psalms to my GOD while I have being!
34 May my discourse be pleasing to him,
and I will rejoice in the Lord!

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[178] not necessarily gender specific.

[179] *mock, empaízein*, "to mock, make sport of," same word is used in Matt 27:29b and Mk 15:20. *him = autō*, *i.e.,* God mocks the dragon (*NETS* and alternate reading in Church of Greece); others read *autē = her,* referring back to the sea.

[180] *the whole word*, = *tá súmpanta*; article present, "the whole of [creation]; the whole world [universe]."

[181] *spirit...Spirit*; *pneuma* can be translated as "spirit, breath, or wind." When the Holy Spirit was given on the Day of Pentecost, the creation was renewed.

35 *As for* sinners, let *them* cease from the earth,
and let those working iniquity be no more.
Be blessing the Lord, O my soul![182]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm104 (105)

1 *Alleluia.*
Be giving thanks unto the Lord,
and keep calling upon his Name;
proclaim among the nations *what things* he has done!
2 O sing unto him, and chant psalms;
describe all his wondrous *works*.
3 Glory in his holy Name.
Let *the* heart of them rejoice that are seeking the Lord!
4 Seek ye the Lord, and be strengthened;
seek his face continually.[183]
5 Remember the marvelous works that he has done;
his wonders, and the judgments of his mouth,
6 O ye seed of Abraham, his servants,
you sons of Jacob, his chosen ones.
7 *The* Lord himself is our GOD;
his judgments are in all the world.
8 He has been mindful of his covenant unto the ages;
a promise he commanded to a thousand generations;
9 *even the covenant* that he established with Abraham;
and his oath *which he swore* unto Isaac.
10 And he established the same unto Jacob for a command,
and to Israel for an everlasting covenant,
11 saying, "Unto thee will I give the land of Canaan,
as a portion of your inheritance,"[184]
12 when they were *yet but a* few in number,
a scattering of people, and strangers in *the land*;[185]
13 wandering also from nation to nation,
from *one* kingdom to another people.

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[182] 🕮 **Psalm 103 is the great "Sunset Psalm" of Vespers. It is also prayed on Pentecost.**
[183] *seek* is an aorist imperative, meaning "do this at once;" *continually* = *diapantós* literally, *through everything*.
[184] *thine* = *soi*, singular; *your* = *umōn*, plural.
[185] Lit, *in her*.

14 He suffered no one to do them wrong,
and reproved *even* kings on account of them.
15 "Touch not mine anointed ones,
and do my prophets no evil!"
16 Moreover, he summoned a dearth upon the land;
he destroyed all *the* provision of bread.[186]
17 He sent a man[187] before them:
even Joseph, *who* was sold to be a slave;
18 whose feet they humbled with fetters;
he passed his life in irons,
19 until his word came to pass.
The Word of the Lord tried him with fire.
20 *The* king sent, and released him;
the ruler of *the* people let him go free.
21 He made him lord *also* of his house,
and ruler over all his substance;
22 *that he might* instruct his officials to be like himself,
and teach his ambassadors[188] wisdom.
23 Israel also came into Egypt,
and Jacob sojourned in *the* land of Ham.
24 And he increased his people exceedingly,
and made them stronger than their enemies;
25 whose heart he turned to hate his people,
and to deal untruly with his servants.
26 *Then* sent he Moses his servant,
and Aaron, whom he had chosen for himself.
27 To these he committed the words of his signs,
and of his wonders in *the* land of Ham.
28 He sent forth darkness, and it became dark;
because they were embittered by his words.
29 He turned their waters into blood,
and slew their fish.
30 Their land was overrun with frogs;
yea, *even* in their kings' storehouses.
31 He spoke, and dog-flies came,
and gnats in all their boarders.
32 He made their rain hailstones;
a consuming fire was in their land.

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[186] *árton*, loaf of leavened bread. Same word used below in vs 40—the *bread of heaven* is leavened according to Scripture.
[187] *ánthrōpon*.
[188] *ambassadors* = *presbutérous*, although usually translated as *elders*, this word also means *officials*, *ambassadors*.

33 He smote their vines also and their fig trees;
and broke every tree that was in their coasts.
34 He spoke, and a swarm of locusts came,
and caterpillars innumerable,
35 and they did eat up all the grass in their land,
and devoured all the fruit of their ground.
36 And he smote all *the* first-born[189] in their land;
the first fruit of all their labor.
37 And so he brought them forth with silver and gold;
and there was not one feeble person among their tribes.
38 Egypt was glad at their exodus;
because the fear of them had fallen upon them.
39 He spread out a cloud to be a shelter to them,
and a fire to give them light through the night season.
40 They desired, and quails came;
and he filled them with *the* bread of heaven.
41 He opened a rock *of stone*, and the waters flowed out,
so that rivers ran in dry places.
42 *For why?* because he remembered his holy word
to Abraham his servant.
43 And he brought forth his people with rejoicing,
and his chosen with merriment!
44 And he gave them lands of nations;
and they inherited *the* labors of people,
45 that they might keep his statutes,
and might seek out his law.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Like the sinning woman I fall down before thee, that I may receive forgiveness; and instead of myrrh, I offer thee tears from my heart, O Christ God, that thou mayest have compassion on me as thou didst upon her, O Savior, and grant me the cleansing of my sins; because like her I cry out to thee, "Deliver me from the mire of my deeds!"

Glory to Father, Son, and Holy Spirit.

Why are you not mindful of death, O my soul? Why do you not turn henceforth to amendment of life before the trumpet sounds for the judgment? Then there will be no time for repentance! Bring

[189] *first-born* is a title given to the heir; it does not necessarily mean that there were other children born after the first-born.

to mind the tax collector and the harlot who cried, "I have sinned against thee, O Lord! Have mercy on me!"

Now and ever, and unto the ages of ages. Amen.

O ever-virgin Mother of God, in that thou dost truly surpass the heavenly powers by thy birth-giving, we, who for thy sake have been enriched with divinity, unceasingly magnify thee.

Lord, have mercy. [40x]

And this Prayer:

I thank thee, O Lord, the God of my salvation, because thou doest all things for the benefit of my life; for thou hast granted me rest in the night season, and hast raised me up from my bed, and set me to bow down to thine honored and glorious Name. Therefore, I pray thee, O Lord: Grant me grace and power that I may be accounted worthy to hymn thee, the Savior and Benefactor of my soul, working out my salvation with fear and trembling. Hearken therefore, and have mercy on me, O Compassionate One! Crush beneath my feet the invisible foe and enemy; accept the thanks I offer in accordance with my strength; grant me grace and power that I might open my mouth, and teach me thy judgments. Because I know not what to pray for, unless thou, O Lord, instruct me by the Holy Spirit. And if I have committed some sin before this present hour, by word or deed or in thought, knowingly or unknowingly, loose, remit, and forgive. Because if thou note what is done amiss, O Lord, Lord, who could stand? Because with thee is cleansing, with thee is deliverance; thou only art holy, the mighty Helper, and Shield of my life; and thee do I bless unto the ages of ages. Amen.

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Twenty-Second Day of the Month

KATHISMA XV

Psalm 105 (106)

1 *Alleluia.*

Be chanting praises unto *the* Lord, because he is good;
because his mercy *endures* unto the ages.
2 Who can utter the mighty acts of the Lord,
or make all his praises to be heard?[1]
3 Blessed are those *always* keeping justice,
and doing righteousness in all seasons.
4 Remember us, O Lord, according to the favor *that thou bearest* unto thy people!
O visit us with thy salvation;
5 that we may see *it* in the goodness of thy chosen *ones*,
that we may rejoice in the gladness of thy nation,
that we may be commended with thine inheritance.
6 We have sinned together with our fathers;
we have acted wickedly, we did unrighteousness.
7 Our fathers understood not thy wonders in Egypt,
neither kept they thy great mercy in remembrance;
and they embittered thee as they were going up to the Red Sea.
8 Nevertheless, he saved them because of his Name,
that he might make his mighty power to be known!
9 He rebuked the Red Sea also, and she became dried up;
so he led them through a deep, as through a wilderness.
10 And he saved them from a hand of those hating *them,*
and delivered them from a hand of enemies!

[1] This verse is quoted in the Anaphora of St Basil.

11 *As for* those afflicting them, water covered *them*;
there was not one of them left.
12 Then they believed his word,[2]
and sang his praise.
13 In their haste they forgot his works;
they waited not for his counsel.
14 And they craved a craving in the wilderness,
and they tested GOD in a waterless *land*.
15 And he gave them their desire,
and sent fullness into their souls.
16 They angered Moses also in the camp,
and Aaron the saint of *the* Lord.
17 *So* the earth opened, and swallowed up Dathan,
and covered over the congregation of Abiron!
18 And a fire was kindled in their congregation;
a flame burned up sinners.
19 And they made a calf in Horeb,
and bowed down to the statue.[3]
20 Thus they exchanged his glory
for a similitude of a calf eating hay.
21 And they forgot GOD, the One saving them,
the One having done *so* great things in Egypt;
22 wondrous works in *the* land of Ham;
fearful things by *the* Red Sea.
23 So he said that he would utterly destroy them—
if Moses his chosen had not stood before him in the destruction,
to turn away his wrathful indignation,
in order for him not to utterly destroy *them.*
24 Yea, they set at nought *the* desirable land;
they gave no credence unto his word;
25 but grumbled in their tents,
hearkening not unto the voice of *the* Lord.
26 And so he lifted up his hand against them,
to overthrow them in the wilderness;
27 and to cast out their seed among the nations,
and to scatter them in the lands.
28 And they joined themselves unto Baal-phegor,
and ate sacrifices of *the* dead.
29 Thus they provoked him to anger with their way of living;
and the plague was increased among them.

[2] singular, follows Holy Transfiguration and *Orthodox Psalter*; others read plural, *words*.
[3] *gluptós*, "a carved image; a statue."

30 Then stood up Phineas, and made atonement;[4]
and so the plague ceased.
31 And that was counted unto him as righteousness,
from generation to generation unto the ages.
32 They angered him also at *the* water of strife,
and Moses suffered hurt on their account;
33 because they embittered his spirit,
and he spoke unadvisedly with his lips.
34 Neither destroyed they the nations,
as *the* Lord commanded them;
35 but they mingled with the nations,
and learned their works.
36 Insomuch that they served their statues,
and it became a stumbling block to them.
37 Yea, they sacrificed their sons
and their daughters unto the demons,
38 and shed innocent blood, *even the* blood of their sons and daughters,
whom they sacrificed unto the statues of Canaan;
and the land was rendered lifeless with *the* blood of murder.
39 And it was defiled by their works,
and they were unfaithful in their way of living.
40 Therefore was the wrath of *the* Lord kindled against his people,
insomuch *that* he abhorred his *own* heritage.
41 And he gave them over into the hand of nations;
and those hating them became lords over them.
42 And their enemies afflicted them,
and had them in subjection under their hands.
43 Many a time did he deliver them;
but they embittered him with their obstinacy,
and wallowed in their wickedness.
44 Nevertheless, *the* Lord saw when they were being afflicted;
he heard their supplication.
45 And he thought upon his covenant,
and pitied *them* according unto the multitude of his mercy.
46 Yea, he gave them over to be pitied
in the sight of all those having taken them captive.
47 Save us, O Lord our GOD, and gather us out of the nations,
that we may confess thy holy Name, by boasting in thy praise.
48 Blessed be *the* Lord, the God of Israel, from the ages, even unto the ages!
And let all the people say, "Let it be, let it be." [5]

[4] *eksilásato,* "to make atonement;" see footnote at Psalm 129:4.
[5] *génoito*, "let it be." *Amen* is not the word used here in the LXX.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 106 (107)

1 *Alleluia.*

Be chanting praises unto the Lord, because he is good;
because his mercy endures unto the ages!
2 Let them say this, those having been redeemed by *the* Lord,
whom he ransomed from *the* hand of an enemy.[6]
3 He gathered them out of the countries,
from east and west, and north and *the* sea.
4 They wandered in the wilderness, in a waterless land;
they found no path to a city in which to dwell.
5 Hungering and thirsting,
their soul fainted within them .
6 And so they cried unto *the* Lord in their affliction,
and he delivered them from their distresses.
7 And he led them forth onto a straight path,
to go to a city *where* they might dwell.
8 Let them chant praises unto the Lord for his mercies,
and his wonderful works *that he does* for the sons of men!
9 Because he has satisfied an empty soul,
and filled a hungry soul with good things.[7]
10 Those sitting in darkness, and *the* shadow of death,[8]
having been shackled with poverty and iron,
11 because they were embittered against the sayings of GOD,
and had provoked the counsel of the Most High;
12 and so their heart was humbled with suffering:
they became weak, and there was none to help *them*.
13 And so they cried unto *the* Lord in *their* affliction,
and he saved them from their distresses.
14 And he brought them out of darkness, and *out of the* shadow of death,
and broke their bonds in sunder.
15 Let them chant praises unto the Lord for his mercies,
and his wonderful works *that he does* for the sons of men!

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[6] In the Anaphora of St Basil we hear that Jesus "gave himself as a ransom to death," and St Paul tells us that death is the last enemy (1st Cor 15:26). When Jesus descended into Hades, he ransomed us "from the hand of the enemy," death.
[7] The Virgin Mary quotes this in her hymn, Luke 1:53a.
[8] *cf* Zacharias' song when John the Baptist was born, Luke 1:79.

16 Because he shattered gates of brass,
and smote iron bars in sunder.[9]
17 He took them from their path of lawlessness,
for they had been brought low on account of their iniquities.
18 Their soul abhorred all manner of food,
and they drew near to death's doors.
19 And so they cried unto *the* Lord in their affliction,
and he saved them from their distresses.
20 He sent forth his Word, and healed them;[10]
and delivered them from their destruction.
21 Let them chant praises unto the Lord for his mercies,
and his wonderful works *that he does* for the sons of men!
22 And let them sacrifice unto him a sacrifice of praise,[11]
and proclaim his works with rejoicing!
23 Those going down to sea in ships,
doing work in great waters;
24 these saw the works of *the* Lord,
and his wonders in the deep.
25 *For* he spoke, and raised a stormy wind,
and her waves were lifted up.
26 They are carried up as high as the heavens, and down *again* into the deep;
their soul was melting away with evils!
27 They reeled to and fro; they staggered like the drunkard,
and all their wisdom was swallowed up!
28 And so they cried unto *the* Lord in their affliction,
and he brought them out of their distresses.
29 And he commanded the storm, and it was calmed to a breeze,
and her waves grew still![12]
30 Then they were glad, because they were calmed;
and he guided them unto the haven of his[13] will.
31 Let them chant praises unto the Lord for his mercies,
and his wonderful works *that he does* for the sons of men!

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[9] St Athanasios: "This means that even unto hades did the Savior descend, opening its gates and casting off those unbroken chains of those held fast therein." [*OP*]

St John Chrysostom: "After he descended into hades, he threw all things into an upheaval. He filled everything with tumult and confusion. He destroyed the citadel…even if it were hades, it still preserved the sacred souls of precious vessels, Abraham, Isaac and Jacob." [*OP*] –*cf* Icon of Christ descending into hades, with the righteous standing behind him, on Day 30.

[10] *Cf* Matthew 4:23.

[11] *Cf* Divine Liturgy introduction to the Anaphora: *A mercy of peace, a sacrifice of praise!*

[12] *Cf* Matthew 8:23-27.

[13] *his,* follows Church of Greece, Holy Transfiguration and *Orthodox Psalter;* others read*, their*.

32 Let them exalt him in a church of people,
and praise him in a cathedral[14] of presbyters!
33 He turned rivers into a wilderness,
and springs of water into a thirsty *land*.
34 A fruitful land *he made* into a salt marsh,
because of the wickedness of those dwelling therein.
35 He turned a wilderness into pools of waters,
and a dry land into springs of waters.
36 And there he settled *the* hungry,
and they built cities in which to dwell;
37 and they sowed fields, and planted vineyards,
and made a plentiful harvest.
38 And he blessed them,
and they were multiplied exceedingly;
and he did not allow their cattle to decrease.
39 But they became few in number,
and were maltreated by affliction, calamity, and suffering.
40 Contempt was poured out upon their leaders,
and he caused them to wander in an untrodden land,
and there was no path.
41 Yet he helped a pauper out of beggary,
and made their families like a flock of sheep.
42 *The* upright will see this and rejoice;
and the mouth of all wickedness shall be stopped.
43 Who is wise, and will guard these things?
and *who* shall understand the mercies of the Lord?

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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[14] transliteration of Greek, *kathédra*.

Twenty-Third Day of the Month

Psalm 107 (108)

1 *A psalm ode by David.*

O God, my heart is prepared, my heart is prepared![15]
I will sing, and chant psalms in my glory.
3 Awake, O my glory![16] Awake, *thou* lute and harp!
I myself will rise up[17] before dawn.
4 I will confess thee, O Lord, among peoples;
I will chant psalms unto thee among nations.
5 Because thy mercy is great above the heavens,
and thy truth *reaches* even unto the clouds.
6 Be exalted, O God, above the heavens,
and thy splendor above all the earth.
7 So that thy beloved *ones* may be delivered,
let thy right hand save *them*, and hear thou me.
8 God has spoken in his sanctuary,
"I will be exalted, and will divide Sikima,
and will measure out the valley of tabernacles.
9 Galaad is mine and Manasses is mine;
Ephraim also is the strengthening of my head; Judas is my king;
10 Moab is a basin of my hope; over Idumea will I cast my sandal;
foreign tribes were subjected to me."
11 Who will lead me into a fortified city,
or who will bring me as far as Idumea?
12 Wilt not thou, O God, the One having cast us out?
and wilt not thou, O God, go out with our hosts?
13 Give us help from affliction:
for vain is the help of man.[18]
14 With God we will do great acts;
and *it is* he *who* will bring to nought those afflicting us.[19]

Psalm 108(109*)*

1 *Unto the end; a psalm by David.*

Pass not over my praise in silence,
O God;

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[15] *Cf* Wisdom of Sirach 2:17.
[16] *Awake, O my glory,* found in Holy Transfiguration and *Orthodox Psalter*; omitted in Church of Greece and others.
[17] from *eksegeípō,* not only means "awake," but also "to rise from the dead." Jesus rose from the dead "before dawn," *cf* Matt 28:1, John 20:1.
[18] not necessarily gender specific.
[19] With just a few exceptions, this psalm repeats verses found in Psalms 56 and 59.

2 because *the* mouth of a sinner,
yea, *the* mouth of a deceiver was opened against me.
They have spoken against me with a treacherous tongue;
3 they compassed me about also with words of hatred,
and fought against me without a cause.
4 Instead of loving me, they kept falsely accusing me;
but I was giving myself unto prayer.
5 Thus they rewarded me evil *in return* for good,
and hatred *in return* for my love.
6 "Set a sinner *to be ruler* over him,
and let an adversary[20] stand at his right *hand*!
7 When he is judged, let him go forth having been condemned;
and let his prayer be counted as sin.
8 Let his days become few;
and let another take his episcopacy.[21]
9 Let his sons become orphans,[22]
and his wife a widow.
10 Let his sons become vagabonds, staggering and begging;
let them be driven out of their desolate dwellings.
11 Let a creditor search out all that he has;
and let strangers plunder all his labors.
12 Let there be no one to help him,
nor anyone to pity his orphans!
13 Let his sons go to destruction;
in one generation let his name be clean put out!
14 Let the wickedness of his fathers be had in remembrance in the sight of *the* Lord;
and let not the sin of his mother be done away!
15 Let them always be before *the* Lord,
and let their memory be rooted out from *the* earth!
16 *And that,* because his mind was not to show mercy;
but he pursued a needy, and poor, and brokenhearted man,[23]
that he might slay him.
17 And his delight was in cursing, and it shall come upon him;
and he wanted not blessing, therefore it shall be put far from him!

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[20] *diábolos*, could also be translated as, *a devil, an accuser;* literally, *one who throws apart / divides.*
See also Zacharias 3:1 in LXX: "He showed me the great priest Jesus [LXX = *Iēsoún;* Hebrew = יְהוֹשֻׁעַ /Yehoshuah] standing before an angel of the Lord, and the adversary [*o diábolos*] stood at his right *hand* to oppose him."

[21] *episkopén*, "position of overseer." *Cf.* Acts 1:15-16, 20-23.

[22] St Chrysostom: "If the psalmist asks for the children to be punished, do not be alarmed. He calls children here those associated in their wickedness. Scripture is in the habit of calling children those connected by kinship...they acquire the relationship through their share in wickedness." [*OP*]

[23] not necessarily gender specific.

18 And he clothed himself with cursing as his coat,
and it soaked into his bowels like water, and like olive oil into his bones!
19 Let it be unto him as a cloak he wraps around himself,
and as a belt with which he girds himself continually."
20 This is the work from *the* Lord unto those falsely accusing me,
and to those speaking evil *things* against my soul!
21 But deal thou mercifully with me, O Lord, Lord, according to thy Name;
because sweet is thy mercy.
22 Deliver me, because I am a beggar and poor,
and my heart has been troubled within me.
23 I am taken away like a shadow when it fades;
I was shaken off like grasshoppers.
24 My knees became weak from fasting;
and my flesh was dried up for want of fatness.
25 I am become also *an object of* reproach to them:
those looking upon me shook their heads.
26 Help me, O Lord my GOD!
and save me according to thy mercy.
27 And they shall know that this is of thy hand,
and thou, Lord, did this.[24]
28 Let them curse, yet thou wilt bless;
let them be put to confusion, those rising up against me;
but let thy servant rejoice.
29 Let those falsely accusing me be clothed with shame;
and let them be wrapped in their own disgrace as in a double cloak.[25]
30 As for me, I will give great thanks unto the Lord with my mouth,
and will praise him in the midst of a multitude;
31 because he stood at the right hand of a pauper,
in order to save my soul from those pursuing me.[26]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

[24] St Jerome: "Here Christ is saying, 'Let the Jews perceive that they have not prevailed against me, that it was thy will that I suffer. Besides, I desired to suffer; that is why I say in my human nature, "To do thy will, O God [Ps 39:8]...it was not their plotting and power that did it. It was thou and it was I that desired it...that I suffer was thy will and mine also. What thou hast desired, I also desired" (*cf* John 5:19, 30). [*OP*]

[25] *diploída* "a double cloak, a particular kind of garment, worn especially by the Cynics." It is called a double cloak because it wraps around the body twice.

[26] 🕮 **Psalm 108 is prayed during the Third Royal Hour of Great and Holy Friday.**

My many transgressions are like a great abyss, O Savior, and I have been cruelly drowned by my offenses. Give me thy hand as thou didst to Peter. Save me, O God, and have mercy on me!

Glory to Father, Son and Holy Spirit.

In that I have been condemned by my wicked thoughts and deeds, O my Savior and God, grant me thought of converting, that I may cry, "Save me, O good Benefactor, and have mercy on me!"

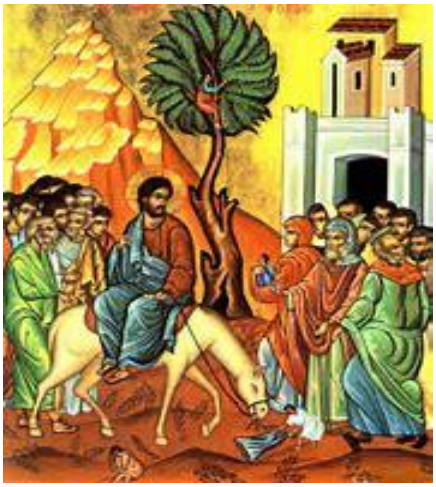
Now and ever, and unto the ages of ages. Amen.

O divinely blest and most pure Maiden, cleanse me, wretch that I am, who have besmirched myself with wicked deeds and vile thoughts, O undefiled, pure and all-holy Virgin Mother.

Lord, have mercy. [40x]

And this Prayer:

O Lord and Master, Jesus Christ, thou art my helper! I am in thy hands—help me! Leave me not to sin against thee, because I am lost; and leave me not to follow the desire of my flesh. Do not ever ignore me, O Lord, because I am weak. Thou knowest what is profitable for me; leave me not to perish through my sins; do not ever leave me, O Lord! Depart not from me, because to thee have I fled for refuge. Teach me to do thy will, because thou art my God; heal my soul, because I have sinned against thee; save me for the sake of thy mercy, because those afflicting me are before thee, and I have no other refuge than thee, O Lord. Therefore, let all those rising up against me and seeking after my soul to destroy her be put to shame; because thou art mighty, O Lord, in all things, and thine is the glory unto the ages of ages. Amen.



Twenty-Third Day of the Month (continued)

KATHISMA XVI

Psalm 109 (110)

1 *A psalm by David.*

The Lord said unto my Lord, "Sit thou at my right *hand*,
until I make thine enemies a footstool for thy feet."[27]
2 *The* Lord shall send a rod of thy power out of Sion;
and be exercising *thy* lordship,[28] *even* in the midst of thine enemies.
3 With thee is authority[29] in *the* day of thy power in the splendors of thy saints!
"Out of *the* womb before *the* morning star have I begotten thee."[30]
4 *The* Lord has sworn, and will not change his mind:
"Thou art a priest unto the ages, according to the order of Melchisedek."[31]
5 *The* Lord upon thy right *hand*
crushed kings in a day of his wrath.
6 He shall judge among the nations;
he shall fill them with dead bodies;
he shall crush heads of many upon the earth.[32]

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[27] St Kyril of Alexandria: "To sit at all at the right of the Father is the assurance and pledge of supreme glory. For those who share the same throne are equal also in dignity; and those who are crowned with equal honors are understood of course to be equal in nature. But to sit by God can signify nothing else than sovereign authority." [*OP*]

St Chrysostom: "'Until' does not place a time limit." [*OP*] This is important to understand, as *until* is used in Matt 1:25, and the false understanding is that after Jesus was born, Joseph had marital relations with the Mother of God. However, *until* does not mean that things changed after a certain event—there is no time limit.

[28] *katakuríeue* (from *kata*, "according to" and *kurieía,* "authority, dominion, lordship"); present active imperative, meaning "begin and continue...."

[29] *Cf* Matthew 7:29, Luke 4:32, John 5:27, and Isaiah 9:5 in Alexandrian LXX: "...call his name Angel of Great Counsel, Wonderful Counselor, Mighty One, *the One having authority*, Prince of Peace, Father of the age to come (italics added—these words are also found in Church of Greece text and liturgical texts).

[30] St Jerome: "This psalm actually specifies that He begets a Son from the womb, from His nature, from His own vitals, from His own substance. 'From the womb' clearly means from the marrow of His divinity...Now 'before the daystar,' mentions by name one creature, but includes all. So when the psalmists speak thus, let us understand, 'before the moon, before the sun, before every creature.'" [*OP*]

[31] concerning Melchisedek, see Gen 14:18-20 and Hebrews 6:20—7:28.

[32] St Chrysostom: "With regard to crushing together heads, in a spiritual sense, it means that He is doing away with folly." [*OP*]

7 He will drink from the torrent[33] by a road;
therefore shall he lift up *his* head.[34]

Psalm 110 (111)[35]

Alleluia.

א I will give thanks unto thee, O Lord, with my whole heart,[36]
ב in a council of *the* upright, and *in* a congregation.
ג Great are the works of *the* Lord,
ד having been sought out in all things that he has willed!
ה Confession and magnificence are his work,
ו and his righteousness endures unto the ages of ages.
ז He has made his marvelous works to be remembered;
ח merciful and compassionate is the Lord!
ט He has given food to those fearing him;
י he shall be mindful of his covenant unto the ages.
כ He has declared unto his people *the* power of his works,
ל that he may give them an inheritance of nations.
מ *The* works of his hands are truth and justice;
נ all his commandments are trustworthy,
ס having stood fast unto the ages of ages,
ע having been made in truth and equity.
פ He sent redemption unto his people;
צ he has commanded his covenant unto the ages;
ק holy and fearful is his Name.
ר *The* fear of *the* Lord is *the* beginning of wisdom,
ש and a good understanding comes to all those practicing wisdom.[37]
ת His praise endures unto the ages of ages.

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[33] *torrent* = *cheimárrou*, "a wadi, an arroyo, a winter torrent."

St Jerome: "The Priest in the line of Melchisedek came in the way of the world and walked in our way, also drank of the torrent that was in the world. A torrent does not have natural or running waters. Its waters come from rains, floods, storms, tempests. A torrent is found in valleys, not on mountains, but in downhill and steep places. Its waters are always muddy, because the waters of this world are always turbid, always full of tempests. Christ drank of that troubled torrent...If the Lord drinks of this torrent, how much more do his faithful servants?" [*OP*]

[34] 🕮 **Psalm 109 is prayed during the Ninth Royal Hour, as part of Great Compline, and as the Third Antiphon of the Divine Liturgy of Christmas.**

[35] Psalms 110 and 111 are acrostic psalms in Hebrew, with each line beginning with the next letter of the Hebrew alphabet; this does not work in either the Greek of the LXX or in English.

[36] St Chrysostom: "With my whole heart,' means not simply words, solely with the tongue and mouth, but with the mind as well. I believe that, here, 'confession' [εξομολογέομαι – see Intro] means thanksgiving. 'I will give thanks.' He spent all his life in this pursuit, you see...and God looks for nothing as much as this: a grateful spirit. This is a blow against the devil." [*OP*]

[37] literally, *her*, *i.e.*, wisdom

Psalm 111 (112)

Alleluia.

א Blessed is a man[38] who is fearing the Lord;
ב he will greatly delight in his commandments.
ג His seed shall be mighty upon the earth;
ד a generation of *the* upright will be blessed.
ה Honor and riches are in his house;
ו and his righteousness endures unto the ages of ages.
ז Unto the upright a Light has risen up in darkness,[39]
ח he is merciful and compassionate and righteous.
ט A good man is the one showing compassion and lending;
י he will order his words with discretion,
כ because he will remain unshaken unto the ages.
ל *The* righteous *one* shall be in everlasting remembrance;
מ he shall not fear evil tidings.[40]
נ His heart is prepared to hope in *the* Lord.
ס His heart is established, he will never be afraid,
ע until he looks down upon his enemies.
פ He has dispersed, he has given to the needy.
צ His righteousness remains unto the ages of ages;
ק his horn shall be exalted with honor.
ר A sinner will see *it,* and be angered;
ש he will sneer with his teeth, and melt away;
ת *the* desire of a sinner shall come to nought.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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[38] *a man* is gender specific in Greek, and the article is absent, both in this opening verse and following.

St Jerome: "I have told you frequently that all interpretations in the name 'the just man' point to Christ...Now the happy man who is being described in this psalm is a just man in truth, but this just man is a type of the true just Man." [*OP*]

[39] *Cf.* icon of Descent into Hades, where Christ, the Light (*cf.* John 12:46), clothed in gleaming white in the darkness of Hades, raises up Adam and Eve who are surrounded by the upright saints of the Old Testament.

[40] *the* righteous *one*... evil tidings, is chanted on Saints' days during Communion.

Psalm 112 (113)

1 *Alleluia.*

Praise *the* Lord, ye children;[41]
O be praising the Name of *the* Lord!
2 Blessed be the Name of *the* Lord,
henceforth, and unto the ages.[42]
3 The Lord's Name is to be praised
from *the* rising up of *the* sun unto *the* going down *of the same*.
4 The Lord is high above all the nations;
his splendor is above the heavens.
5 Who is like unto *the* Lord our GOD,
the One dwelling on high,
6 yet *who is* looking upon the *things* that are humble
in the heavens and on the earth?
7 Who is taking up a beggar out of *the* dust,
and lifting up a pauper from a dunghill;
8 *that he may* seat him with rulers,
even with *the* rulers of his people;
9 the One establishing a barren *woman* in a house,
to be a mother rejoicing over children.

Psalm 113 (114, 115)

1 *Alleluia.*

In *the* exodus of Israel from Egypt,
the house of Jacob from a barbarous[43] people,
2 Judea became his sanctuary,
Israel his seat of authority.
3 The sea saw *them,* and fled;
the Jordan was turned back.
4 The mountains skipped like rams,
and the hills like flocks of young sheep.
5 What *ails* you, O sea, that you fled?
and you, O Jordan, that you turned back?
6 You mountains, that you skipped like rams?
and you hills, like flocks of young sheep?
7 The earth was shaken at *the* face of *the* Lord:
at *the* face of the God of Jacob;
8 the One having turned the *hard* rock into *standing* pools of waters,
and the flint-stone into springs of waters.

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[41] *servants* = *paídes*; this word can mean *servants* or *children*. This follows *Orthodox Psalter*.
[42] This verse is sung three times at the close of the Divine Liturgy.
[43] transliteration of Greek *barbárou*.

[Psalm 115 begins here in the Masoretic text.]

9 Not unto us, O Lord, not unto us, but unto thy Name give honor;
because of thy mercy and thy truth;
10 lest by chance the nations say,
"Where is *now* their GOD?"
11 As for our GOD, he is in the heavens and on all the earth:[44]
he has done all things, whatsoever he willed.
12 The idols of the nations are silver and gold,
even the works of human hands!
13 They have a mouth, and shall not speak;
eyes have they, and shall not see.
14 They have ears, and shall not hear;
noses have they, and shall not smell.
15 They have hands, and shall not touch;
feet have they, and shall not walk;
neither shall they make a sound in their throats.
16 Let those making them become like unto them;
and all such putting their trust in them!
17 *The* house of Israel hoped in *the* Lord;
he is their helper and the One shielding them!
18 *The* house of Aaron hoped in *the* Lord;
he is their helper and the One shielding them!
19 Those fearing the Lord hoped in *the* Lord;
he is their helper and the One shielding them!
20 *The* Lord, having been mindful of us, blessed us;
he blessed the house of Israel,
he blessed the house of Aaron.
21 He blessed those fearing *the* Lord,
both the small with the great.
22 May the Lord increase you *more and more*,
you and your sons.
23 Ye are blessed to the Lord,
the One having made the heavens and the earth.
24 The heavens of the heavens are the Lord's;
but the earth has he given to the sons of men.
25 The dead shall not praise thee, O Lord,
neither shall any of those doing down into hades.
26 But we the living will praise the Lord,
from this time forth, and unto the ages![45]

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[44] Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; SAAS and *LES* (following Codex Vaticanus) add, ...*in the heavens, and both in heaven and on earth.*

[45] Monk Mitrophan: "If in life there was no inclination to confess sins, then it should be understood that after passing into the life beyond the grave, in Hades, there cannot be this virtue [of] repentance...Repentance, be it complete or incomplete, as a virtue, is found only on earth, and those

Psalm 114 (116:1-9)

1 *Alleluia.*

I loved *the* Lord,
because he will hear the voice of my prayer.[46]
2 Because he inclined his ear unto me,
therefore will I call *upon him* in my days.
3 *The* throes of death compassed me round about;
the perils of hades found me!
I found grief and sorrow.
4 Then called I upon the Name of *the* Lord:
"O Lord, *I beseech thee,* rescue my soul."
5 Merciful is the Lord, and righteous;
yea, our GOD is compassionate.
6 The Lord is watching over the innocent;
I was humbled, and he saved me.
7 Turn again unto your rest, O my soul,
because *the* Lord has dealt bountifully with you.
8 *And why?* because he delivered my soul from death,
mine eyes from tears, and my feet from slipping.
9 I will be well-pleasing before *the* Lord
in *the* land of *the* living.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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who act on it do not die, are not dead, but living; but those who do not know God and His law and do not do His will are not alive but dead, both on earth and beyond the grave. And therefore David wrote, 'Not the dead shall praise Thee, O Lord, neither they that go down into Hades,' because in their life the name of God was not hallowed in their actions....Only to the living, who worship the living God, does it belong to glorify Him here on earth, and beyond the grave, in paradise. But in Hades, death prevents one from praising and glorifying God." [*How Our Departed Ones Live: the Experience of the Orthodox Church,* 2nd edition. Holy Trinity Publications, Jordanville, NY. pp. 102-103. Translated by Archpriest John R. Shaw.]

🕮 **Psalm 114 is prayed during the Ninth Royal Hour of Theophany, and several verses from it form the First Antiphon of the Divine Liturgy on Palm Sunday.**

[46] This follows OCA's text; other read, *I loved; because the Lord will hear....*

St Jerome: "'I loved' expresses time past. 'The granting of my request' however, is in the future. Indeed, he did not say, 'I loved because the Lord has so graciously answered my prayer,' but, 'I loved because the Lord will attend to my plea.'" [*OP*]

St Basil: "It is not in the power of everyone to say, 'I showed love,' but of him who is already perfect...He does not add...the word 'to someone'....Therefore, 'I have loved all things, knowing that I endure the dangers for the sake of piety under the hands of the Lord of the cosmos, Who sees and bestows the reward.'" [*OP*]

Psalm 115 (116:10-19)

1 *Alleluia.*

I believed; therefore I spoke!
But I was humbled exceedingly;
2 and I said in my dismay,[47]
"Everyone is a liar!"
3 What shall I give unto the Lord
for all that he has given to me?
4 I will receive *the* cup of salvation,
and will call on the Name of *the* Lord.
5 I will make my prayers unto the Lord
in the presence of all his people.[48]
6 Right dear in the sight of *the* Lord
is the death of his saints.[49]
7 O Lord, I am thy servant;
I am thy servant, and *the* son of thy handmaid.
Thou hast broken my bonds in sunder.
8 I will sacrifice to thee a sacrifice of praise,[50]
and will call on the Name of *the* Lord.
9 I will make my prayers unto the Lord
in the sight of all his people,
10 in the courts of *the* Lord's house,
in *the* midst of you, O Jerusalem.[51]

Psalm 116 (117)

1 *Alleluia.*

Be praising[52] the Lord, all *you* nations!
Laud him, all you peoples!
2 Because his mercy became strong toward us;
and the truth of the Lord endures unto the ages.[53]

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[47] *ekstásei,* "dismay; illusion; terror; astonishment; trance."

[48] This verse is omitted in Codex Vaticanus and the SAAS text, but found in Church of Greece, Holy Transfiguration and *Orthodox Psalter*.

[49] "Unlike the death of sinners which is fearful and horrible [see Psalm 33:22], the death of the righteous is serene, honorable and glorious. The Psalmist observes that not only the life but also the death of [the] saintly is worthy of many crowns and incalculable honors. In fact, their death is frequently not only natural but also 'according to the will of our holy God'." *The Mystery of Death,* p. 336.

[50] The last part of this verse, *a sacrifice of praise*, is sung at the beginning of the Anaphora.

[51] 🕮 **Verses from Psalm 115 form the Second Antiphon of the Divine Liturgy on Palm Sunday, and the psalm is often used during Holy Communion.**

[52] *Be praising* = *aineíte,* pres active impv, "continue praising / glorifying" ...*laud* = *epainésate,* aorist active impv, "laud / praise at once."

[53] 🕮 **Psalm 116, the shortest of all the psalms, is prayed during Vespers.**

Psalm 117 (118)

1 *Alleluia.*

Be chanting praises to the Lord, because he is good;
because his mercy endures unto the ages!
2 Let *the* house of Israel now say that he is good,
because his mercy endures unto the ages!
3 Let *the* house of Aaron now say that he is good,
because his mercy endures unto the ages!
4 *Yea,* let all those fearing the Lord now say that he is good,
because his mercy endures unto the ages!
5 I called upon the Lord in affliction;
and he heard me in a spacious *place*.
6 *The* Lord is my helper;
and I will not fear what man[54] shall do unto me.
7 *The* Lord is my helper;
therefore shall I see my desire upon mine enemies.
8 It is better to trust in *the* Lord,
than to put any confidence in man.
9 It is better to hope in the Lord,
than to put any confidence in rulers.
10 All the nations compassed me round about;
but in the Name of *the* Lord I warded them off!
11 Surrounding me, they surrounded me, *I say, on every side*;
but in the Name of *the* Lord I warded them off.
12 They came about me like bees around a honeycomb,
and they blazed like a fire among thorns;
but in the Name of *the* Lord I warded them off.
13 Being pushed hard, I was overturned so as to fall;
but the Lord took hold of me.
14 The Lord is my strength, and my song;
and is become my salvation.
15 A voice of rejoicing and salvation is in tents of *the* righteous!
The right hand of *the* Lord acted with strength!
16 *The* right hand of *the* Lord exalted me;
the right hand of *the* Lord acted with strength.
17 I shall not die, but live,
and will declare the works of *the* Lord.
18 The Lord has disciplined me with discipline;
but he has not given me over unto death.

[54] not necessarily gender specific, here and following.

19 Open to me, O gates of righteousness![55]
Having entered them, I will chant praises unto the Lord.
20 This is the gate of the Lord;
righteous *ones* shall enter into it.
21 I will chant praises unto thee, because thou hast heard me,
and art become my salvation.
22 A stone, which the builders refused as unworthy,
the same is become the headstone in the corner![56]
23 This came about from *the* Lord,
and it is marvelous in our eyes.
24 This is the day which the Lord has made!
We will rejoice and be exceedingly glad in it.
25 Save *us* now, O Lord!
O Lord, do help us on the way![57]
26 Blessed is the *One* coming in the Name of the Lord!
We bless you from *the* house of *the* Lord.
27 *The* Lord is God,[58] and has appeared to us!
Appoint a feast decked with branches, even up to the horns of the altar.
28 Thou art my God, and I will confess thee;
thou art my God, and I will exalt thee.
I will chant praises to thee, because thou hearkened to me,
and became my salvation.
29 Be chanting praises to the Lord, because he is good;
because his mercy endures unto the ages![59]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

---

[55] St Chrysostom: "The gates are opened to those being disciplined, to those putting away their sins. The statement is to be taken anagogically, and understood as the gates of the heavens, which are closed to the wicked, on which you need to knock with virtue, with almsgiving, with righteousness." [*OP*]

[56] St Kyril of Alexandria: "The Savior, the chosen Stone—though rejected by those whose duty it was to build up the Synagogue in everything that was edifying—nonetheless, became the head of the corner...The Savior has built the two [Israel and the Gentiles] into one new man in Himself." [*OP*]

[57] *save* us *now* = *sōson dē,* is the same as the Hebrew "Hosanna."
euódōsen; primary meaning is "to help on the way;" other meanings are "to prosper; to give success."

[58] *Theós Kúrios*, the absence of the articles emphasizes the nature or essence. Because both nouns are in the nominative case, some translations read, *the* Lord is God.

[59] 🕮 **Verses from Psalm 117 are used throughout the year in various services. The opening verses form the Third Antiphon and the Introit of the Little Entrance and the Prokeimenon for the Divine Liturgy on Palm Sunday; verse 24 is sung during Pascha, and verses 26-27a are sung during Orthros / Matins.**

The following troparia may be added:

The other world awaits thee, O my soul, and the Judge wishes to condemn thy secret and wicked deeds. Remain no longer in thy present ways, but go beforehand to the Judge, crying out, "O God, cleanse me and save me!"

Glory to Father, Son, and Holy Spirit.

In that I am covered with sin and countless wounds, O Christ Savior, while yet sinning, I beseech thy compassion! O Physician of the afflicted, visit, heal and save me!

Now and ever, and unto the ages of ages. Amen.

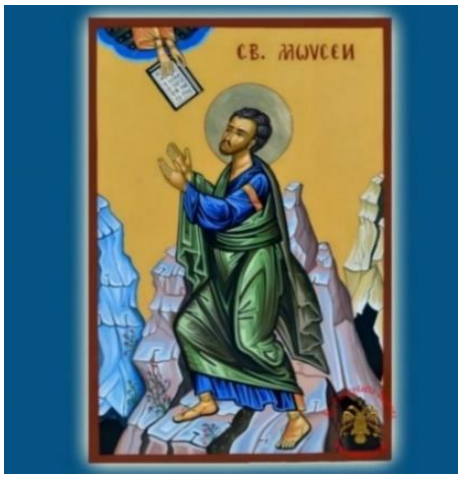
O my soul, why do you live in negligence and slothfulness? Why have you no concern for the evil things you have done in this life? Take care to set all aright before the Lord closes the door to you! Make haste to the Theotokos! Fall down and cry out, "O most pure Lady, hope of the hopeless, save me who have sinned greatly against thee."

Lord, have mercy. [40x]

And this Prayer:

O holy Lord,, who hast thy dwelling so high, and yet humblest thyself to regard all things that are in heaven and earth with thine all-seeing eye: Unto thee do we bow the neck of our soul and body, and unto thee do we pray, O Holy of Holies! Stretch forth thine invisible hand from thy holy dwelling-place on high, and bless us all, and forgive us all our trespasses, voluntary or involuntary, in word or in deed. Grant us contrition, O Lord; grant us spiritual tears unto the cleansing of our many sins; grant thy great mercy unto thy world, and unto us, thine unworthy servants. For blessed and most glorious is thy Name, of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠



Twenty-Fifth Day of the Month

KATHISMA XVII

Psalm 118 (119) [60]

1 *Alleluia.*

א

Blessed are those who are blameless in *the* way,
those walking in *the* law of *the* Lord!
2 Blessed are those searching out his testimonies;
they shall seek him with their whole heart.
3 For those who are doing wickedness
walk not in his ways.
4 Thou hast charged
that we should diligently keep thy commandments.
5 O that my ways were so directed
that I might keep thy decrees![61]
6 So shall I never be confounded,
when I look *attentively* upon all thy commandments.
7 I will confess thee[62] with uprightness of heart,
while I learn the judgments of thy righteousness.
8 I will keep thy statutes;
O forsake me not utterly!

ב

9 In what shall a young *man* keep his way straight?
By the keeping of thy commands.

---

[60] Psalm 118 in Hebrew has 22 stanzas of eight lines each, making it the longest of all the psalms. Each verse of the stanza begins with the same letter of the Jewish alphabet. I have inserted the Hebrew letter that begins each section, although these are not included in the LXX.

[61] *dikaiō'mata*; "decrees, ordinances, commandments." This word is used throughout this psalm.

[62] Codex Vaticanus and SAAS adds, *O Lord.*

10 With my whole heart have I sought thee;
O let me not be thrust away from thy commandments!
11 Thy sayings have I hid within my heart,
that I should not sin against thee.
12 Blessed art thou, O Lord!
Teach me thy statutes.[63]
13 With my lips have I declared
all the judgments of thy mouth.
14 I was delighted in the way of thy testimonies,
as in all *manner of* riches.
15 I will meditate on thy commandments,
and will understand thy ways.
16 I will pay attention to thy statutes;
I will not forget thy words.

ג

17 Reward thy servant,
that I may live, and I will keep thy words.
18 Unveil mine eyes,
that I may perceive the wondrous *things* of thy law.
19 I am a sojourner on the earth;
O hide not thy commandments from me!
20 My soul was persuaded
to *fervently* desire thy judgments in all seasons.
21 Thou hast rebuked *the* proud;
cursed are they who are turning away from thy commandments.
22 Remove from me reproach and contempt;
because I have sought out thy testimonies.
23 For rulers also sat, and were speaking against me;
but thy servant was meditating on thy statutes.
24 For indeed, thy testimonies are my study,
and thy statues are my counselors.

ד

25 My soul cleaved to the dust!
Give me life according to thy word.
26 I declared my[64] ways, and thou hearkened unto me!
Teach me thy statutes.
27 Make me to understand *the* way of thy commandments;
and so shall I meditate on thy wondrous works.
28 My soul nodded off in weariness;
strengthen me with thy words.

---

[63] This verse is part of the prayers of Matins (Orthros) and Vespers.

[64] *my ways = odoús mou,* Church of Greece, Holy Transfiguration, *Orthodox Psalter, et al*; Codex Vaticanus reads, *your ways.*

29 Put far from me *the* way of unrighteousness,
and have mercy on me *with* thy law.
30 I have chosen *the* way of truth,
and thy judgments I did not forget.
31 I was glued to thy testimonies, O Lord.[65]
Put me not to confusion!
32 I ran the way of thy commandments,
when thou didst broaden my heart.[66]

ה

33 Teach me now, O Lord, the way thy statues,
and I shall seek after it continually.
34 Give me understanding, and I will search out thy law;
yea, I shall keep it with my whole heart.
35 Make me to go in *the* path of thy commandments;
because therein is my desire.
36 Incline my heart unto thy testimonies,
and not to covetousness.
37 O turn away mine eyes, lest they behold vanity;
give me life in thy way.
38 Establish thy saying to thy servant,
that I may fear thee.
39 Take away my reproach, which I view with trepidation;[67]
because thy judgments are kind.
40 Behold, I longed for thy commandments;
give me life in thy righteousness!

ו

41 Also let thy mercy come upon me, O Lord,
even thy salvation, according to thy word.[68]
42 And so shall I have an answer for those reproaching me;
because I hoped in thy words.
43 And take not *the* word of truth utterly out of my mouth;
because I pinned my hopes[69] on thy judgments.
44 And so shall I always keep thy law unto the ages;
yea, unto the ages of ages.

---

[65] Punctuation follows Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; other read, *...thy testimonies. O Lord, put me not to shame!*

[66] *heart*, was understood to be the faculty of understanding.

[67] St Athanasios: "The prophet here is speaking those words that a sinner would speak; that such words might be spoken at that divine tribunal after the [general] resurrection...the reproach for sin of which I have not repented." [*OP*]

[68] These verses all begin with *Waw,* meaning *and* or *also;* these verses come closest to imitating the acrostic verses.

[69] *placed my hopes* = *epelpizō*, "pin one's hope upon; buoy up with hope;" a frequent expression in this psalm.

45 And I was walking in spaciousness;
because I sought after thy commandments.
46 Also I was speaking of thy testimonies before kings,
and I was not ashamed.
47 And I was studying thy commandments,
which I greatly love.
48 Also I lifted up my hands unto thy commandments which I love;
and I was meditating on thy decrees.

ז

49 O think upon thy words to thy servant,
wherein thou hast sustained me with hope.
50 The same comforted me in my humiliation;
because thy saying gave me life.
51 *The* proud were utterly transgressing thy law;
yet I did not shrink from thy law.
52 I remembered thine everlasting judgments, O Lord,
and I was comforted.
53 Despondency took hold of me because of sinners,
those forsaking thy law.
54 Thy statutes were my songs,
in the place of my sojourning.
55 I thought upon thy Name, O Lord, in *the* night season,
and have kept thy law.
56 This has happened to me,
because I sought after thy commandments.

ח

57 Thou art my portion, O Lord;
I have promised that I would keep thy law.
58 I made my humble petition before thy countenance with my whole heart:
"Have mercy on me, according to thy word."
59 I called thy ways to remembrance,
and turned my feet toward thy testimonies.
60 I was prepared, and was not troubled,
so as to keep thy commandments.
61 Snares of sinners have entangled me;[70]
but I have not forgotten thy law.
62 At midnight I was rising up to *be* chanting praises unto thee,
because of thy righteous judgments.
63 I am a companion of all those fearing thee,
and of those keeping thy commandments.
64 The earth, O Lord, is full of thy mercy;
teach me thy statutes.

[70] St Athanasios: "What are these snares? They are evil thoughts." [*OP*]

ט

65 O Lord, thou hast acted with kindness with thy servant,
according to thy word.
66 Teach me kindness and discipline and knowledge;
because I have believed in thy commandments.
67 Before I was humbled, I went wrong;[71]
on account of this, I kept thy saying.
68 Thou art kind, O Lord;
and in thy kindness teach me thy statutes.
69 *The* injustice of *the* proud was increased against me;
but I will search out thy commandments with my whole heart.
70 Their heart was curdled like milk;
but I paid attention to thy law.
71 *It is* good for me that thou didst humble me;
so that I might learn thy statutes.
72 The law of thy mouth is dearer to me
than thousands of gold and silver.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

י

73 Thy hands have made me and fashioned me!
O give me understanding, and I will learn thy commandments.
74 Those fearing thee will see me, and will rejoice;
because I placed my hopes on thy words.
75 I have come to know, O Lord, that thy judgments are righteous,
and with truthfulness didst thou humble me.
76 Now let thy mercy come to be my comfort,
according to thy saying unto thy servant.
77 Let thy compassions come upon me, and I will live;
because thy law is my meditation.
78 Let *the* proud be put to confusion, because unjustly they transgressed against me.
But I will meditate on thy commandments.
79 Let those fearing thee, and knowing thy testimonies,
turn unto me.

---

[71] St Athanasios: "He is speaking of his former deeds when he was given up to sinning. He came to be humbled—the righteous judgment of God overtaking him in the passions." [*OP*]

I erred, eplēmmélēsa, from the verb which "properly means, 'I made a false note in music' or 'I was out of tune or melody'—not an unusual word for a musician as the psalmist to employ. Metaphorically, however, it carries the meaning that 'I erred' or 'I offended against' or 'I trespassed' or 'I committed a fault.'" [*OP*]

80 O let my heart become blameless in thy statutes,
that I may not be put to shame.

כ

81 My soul is fainting for thy salvation;
I have placed my hopes on thy words.
82 Mine eyes are growing dim waiting for thy word,
saying, "O when wilt thou comfort me?"
83 Because I am become like a wineskin in a frost;
yet I did not forget thy statutes.
84 How many are the days of thy servant?
when wilt thou do me right against those pursuing me?
85 Transgressors described *their* idle tales to me;
but *these are* not like thy law, O Lord!
86 All thy commandments are truth;
transgressors[72] persecute me unjustly. O be thou my help!
87 They had almost made an end of me upon the earth;
but I forsook not thy commandments.
88 Give me life according to thy mercy;
and so shall I keep the testimonies of thy mouth.

ל

89 O Lord,
thy Word endures unto the ages in the heavens.
90 Thy Truth *remains* from generation to generation;
thou hast laid the foundation of the earth, and it abides.
91 The day continues by thine arrangement;
because all things are thy servants.[73]
92 Because if my study had not been in thy law,
I should have perished in my humiliation.
93 I will not forget thy commandments unto the ages;
because by them thou gavest me life.

[middle verse of the psalm:]

94 I am thine: save me!
Because I have sought after thy decrees.
95 Sinners lie in wait for me, to destroy me;
but I considered thy testimonies.
96 I saw that every plot[74] comes to an end;
but thy commandment is exceedingly spacious.

מ

97 Lord, what love have I unto thy law!
All the day long is my study in it.

---

[72] literally, *they*.

[73] *because all things are they servants*, is found in the Anaphora of St Basil.

[74] St Athanasios: "...completion of the plot or scheme, that is, the one formed against us by the demons. He behold the end result to be worthless and nothing...." [*OP*]

98 Thou, through thy commandment, hast made me wiser than mine enemies;
because it is mine unto the ages.
99 I have more understanding than my teachers;
because thy testimonies were my study.
100 I have more understanding than elders;
because I sought out thy commandments.
101 I have refrained my feet from all evil ways,
that I might keep thy words.
102 I have not departed from thy judgments;
because thou hast set a law for me.
103 O how sweet are thy sayings to my throat!
Yea, sweeter than honey[75] to my mouth!
104 Through thy commandments I get understanding;
because of this, I hated all unrighteous ways.

נ

105 Thy law[76] is a lantern unto my feet,
and a light unto my paths.
106 I have sworn *an oath*, and am steadfastly purposed,
to keep thy righteous judgments.
107 I was humbled above measure!
Give me life, O Lord, according to thy word.
108 Let the free-will offerings of my mouth now please thee, O Lord;
and teach me thy judgments.
109 My soul is always in thy[77] hands;
yet I did not forget thy law.
110 Sinners laid a snare for me;
but I swerved not from thy commandments.
111 Thy testimonies are my heritage unto the ages;
and why? because they are the very joy of my heart.
112 In return, I inclined my heart
to observe thy statues unto the ages.

ס

113 I hated those transgressing the law;
but thy law I loved.
114 Thou art my helper and my shield;
I have placed my hopes on thy words.
115 Away from me, *you* evildoers!
and I will search out the commandments of my GOD.

---

[75] *NETS* and *LES* add here, *and honeycomb*.
[76] *nomos* (law) in Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; other texts read, *word* (*logos*).
[77] following Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others read *my hands*.

116 Hold me up according to thy saying, and give me life;
and let me not be disappointed because of my expectation.
117 Help me, and I will be saved!
yea, I will meditate continually on thy statutes.
118 Thou set at nought all those departing from thy decrees;
because their inward thought is unrighteous.
119 I regarded all the sinners of the earth as transgressors of the law;
on account of this, I loved thy testimonies.
120 Pierce my flesh with the fear of thee;[78]
I was seized with fear because of thy judgments.

ע

121 I did what was lawful and right;
O give me not over to those doing me wrong.
122 Receive thy servant for good;
let not *the* proud accuse me falsely.
123 Mine eyes failed *with looking* for thy salvation,
and for the saying of thy righteousness.
124 Deal with thy servant according to thy mercy,
and teach me thy statutes.
125 I am thy servant;
O grant me understanding, and I will know thy testimonies.
126 It is time for the Lord to act![79]
They have scattered thy law.
127 On account of this,
I loved thy commandments above gold and topaz.
128 Therefore I was directing myself according to all thy commandments;
all unrighteous ways I *utterly* abhorred.

פ

129 Thy testimonies are wonderful!
On account of this, my soul has searched them out.
130 The unveiling of thy words will give light,
and will impart understanding to babes.[80]

---

[78] *kathē´lōson* = "to pierce; to nail through; to penetrate." This verse is quoted in the Prayer of St Basil in the 6th Hour, often translated as *nail my flesh*.

St Ambrose: "...so that a certain saint said to pierce his flesh with nails for fear of him. He says not by means of nails of iron, but of fear and faith. For the bonds of virtue are stronger than those of punishment." [*OP*]

St Chrysostom: "The soul which is nailed by means of the fear of God, none will be able to overturn. Since to be nailed is more than to be rooted. Thus the prophet prays, saying...'Do thou so fix and join me, as by means of a nail riveted into me.'" [*OP*]

[79] *kairos,* "a fitting time; a limited period of time; an opportune time." The Deacon says this verse to the Priest as the Divine Liturgy begins.

[80] *cf* Matt 21:16.

131 I opened my mouth, and drew in *thy* Spirit;[81]
because I was longing for thy commandments.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

132 Look thou upon me, and be merciful unto me,
according to the judgment toward those loving thy Name.
133 Direct my steps according to thy saying;
and so shall no wickedness gain dominion over me.
134 Deliver me from a false accusation of men;[82]
and so shall I keep thy commandments.
135 Make thy face shine upon thy servant,
and teach me thy decrees.
136 Mine eyes gushed out streams of waters,
whenever I[83] failed to keep thy law.

צ

137 Righteous art thou, O Lord,
and upright are thy judgments.
138 Thy decrees thou hast commanded
are exceeding righteous and true.
139 *My* zeal for thee[84] made me pine away;
because my enemies have forgotten thy words.
140 Thy saying was tried by fire to the uttermost,
and thy servant loved it.
141 I am young and of no reputation;
yet I did not forget thy commandments.
142 Thy righteousness is a righteousness unto the ages,
and thy law is truth.
143 Afflictions and necessities found me;
yet thy commandments are my meditation.

---

[81] *Spirit* is the same Greek word as "breath." St Gregory the Theologian, writing to his father...says, "I opened my mouth, and drew in the Spirit; and I give myself and my all to the Spirit—my action and speech, my inaction and silence—only let Him hold me and guide me, and move both hand and mind and tongue whither it is right and as He wills; and let Him restrain them as it is right and expedient...."

[82] not necessarily gender specific.
false accusations, *sykophantías*; can also mean "heretical teachings," or figuratively, the "wicked powers" according to St Athanasios.

[83] *ephúlaksa*, 1st person singular in Church of Greece, Transfiguration, and *Orthodox Psalter* ; other texts read *they*.

[84] Codex Vaticanus reads, *zeal for thy house.*

144 Thy testimonies are righteousness unto the ages;
grant me understanding, and I shall live.

ק

145 I cried out with my whole heart:
"Hear me, O Lord! I will seek after thy statutes."
146 *Yea, even* unto thee have I called:
"Save me, and I shall keep thy testimonies."
147 In the dead of night I arose and cried out:
"On thy words have I placed my hopes!"
148 Mine eyes woke before dawn,
that I might be studying thy sayings.
149 Hear my voice, O Lord, according to thy mercy!
Give me life, according to thy judgments!
150 They draw nigh that are persecuting me with lawlessness;
but they are far away from thy law.
151 Thou art nigh *at hand*, O Lord;
and all thy commandments are truth.
152 From *the* beginning I knew from thy testimonies,
that thou founded them unto the ages.

ר

153 Behold my humiliation, and deliver me;
because I did not forget thy law.
154 Judge my cause and ransom me;
through thy Word, give me life.
155 Salvation is far from sinners;
because they did not seek after thy decrees.
156 Great are thy compassions, O Lord!
According to thy judgment, give me life.
157 Many are those persecuting me, and afflicting me;
yet I did not swerve from thy testimonies.
158 I was pining away when I looked upon those breaking *thy* covenant;
because they keep not thy sayings.
159 Lo, how I loved thy commandments!
O Lord, in thy mercy give me life.
160 *The* beginning of thy words is truth;
and all the judgments of thy righteousness endure unto the ages.

ש

161 Rulers pursued me without a cause;
but my heart was in awe of thy words.
162 I will rejoice greatly in thy sayings,
like one finding great spoils.
163 Unrighteousness I hated and abhorred;
but thy law I loved.

164 Seven times a day do I praise thee,
because of thy righteous judgments.
165 Great is *the* peace of those loving thy law;
and for them there is no occasion of stumbling.
166 Lord, I was waiting for thy salvation,
and thy commandments I loved.
167 My soul has kept thy testimonies,
and loved them exceedingly.
168 I have kept thy commandments and thy testimonies;
because all my ways are before thee, O Lord.

ת

169 Let my supplication come before thy face, O Lord!
Give me understanding according to thy saying.
170 Let my supplication come before thy face, O Lord![85]
Deliver me according to thy saying.
171 My lips will pour forth a hymn *of praise,*
whenever thou shouldest teach me thy statutes.
172 *Yea,* my tongue will speak of thy sayings;
because all thy commandments are righteousness.
173 Let thy hand be ready to save me;
because have chosen thy commandments.
174 I have longed for thy salvation, O Lord;
and thy law is my meditation.
175 My soul shall live, and shall praise thee;
and thy judgments shall help me.
176 I have gone astray like a sheep that is lost!
O seek thy servant; because I did not forget thy commandments.[86]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Like the prodigal son have I sinned against thee, O Savior; accept me who repent, O Father, and have mercy upon me, O God!

Glory to Father, Son, and Holy Spirit.

With the publican's voice do I cry unto thee, O Savior Christ; cleanse me as thou didst him and have mercy upon me!

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[85] *O Lord* follows Church of Greece, Holy Transfiguration, *Septuagint Psalms* and *Orthodox Psalter*; omitted in *NETS* and SAAS.

[86] 🕮 **Psalm 118 is prayed in its entirety during the Lamentations of Matins (Orthros) of Great and Holy Saturday, and during the funeral service of an Orthodox Christian.**

Now and ever, and unto the ages of ages. Amen.

O Theotokos, disdain not me who needs thine aid; for in thee my soul has trusted. Have mercy upon me!

Lord, have mercy. [40x]

And this Prayer:

O Almighty Master and Lord, Creator of all, Father of compassion, and God of mercy, who fashioned mankind from the earth, and showed him to be created according to thine image and likeness, that thereby thy magnificent Name might be glorified on earth; and who, when he had been uprooted by the violation of thy commandment, didst fashion them anew and yet better in thy Christ, and didst lead them up to heaven: I thank thee that thou hast not given me over utterly to my enemies, who seek to cast me down to be lost in hades; nor hast left me to perish with my iniquities. Now, therefore, O greatly merciful Lord, who loves that which is good, who desires not the death of the sinner, but awaits his conversion and accepts it, who sets aright those having been cast down, and heals the broken: Turn even me unto repentance; set me aright who has been cast down, and heal me who am broken; be mindful of thy compassions, and thine incomparable goodness which has been upon us from of old, and forget my countless iniquities which I have committed by thought, word, and deed. Remove the blinders of my heart, and grant me tears of remorse for the cleansing of my vile thoughts. Hearken, O Lord, and attend, O Lover of mankind! Cleanse me, O Compassionate One, and free my wretched soul from the tyranny of the passions which reign within me. And let sin have no more hold over me, nor let the warring demon prevail against me, neither let him lead me to do his will; but with thy mighty hand, O thou who hast ransomed me from his dominion, reign within me, O good Lord who lovest mankind; and be thou well pleased that I be wholly thine, and that I live henceforth in accordance with thy will. And by thine ineffable goodness grant me cleansing of heart, a guard over my mouth, uprightness of activity, a humble mind, peace of thought, serenity of the powers of my soul, spiritual joy, true piety, longsuffering, goodness, meekness, unfeigned love, steadfast temperance; and fill me with every good fruit, through the gift of thy Holy Spirit. And bring me not to the mid-point of my days unprepared, neither snatch away my unrepentant soul; but perfect me with thy perfection, and thus lead me up from this present life; that having passed through the principalities and powers of darkness without hindrance, even I may, through thy grace, behold the ineffable beauty of thine unapproachable splendor with all thy saints, in whom thy most honorable and magnificent Name has been glorified and sanctified; together with thy Son, and thy most holy and good and Life-creating Spirit, now and ever, and unto the ages of ages. Amen.

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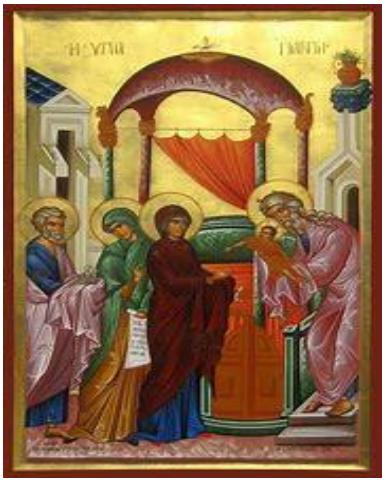

Twenty-Sixth Day of the Month

KATHISMA XVIII

Psalm 119 (120)

1 *An Ode of the steps*.[87]

In my affliction, I cried out unto *the* Lord,
and he heard me.
2 "Deliver my soul, O Lord, from unjust lips,
and from a deceitful tongue."
3 What might be given unto thee,
and what might be added unto thee, concerning a deceitful tongue?
4 The arrows of the mighty One have been sharpened,
together with the *hot burning* coals that make desolate.[88]
5 Woe is me! because my sojourning was prolonged!
I tented among the tents of Kedar.
6 My soul has long been a sojourner.
7 Among those hating peace, I was peaceful;
but when I was speaking to them,
they kept warring against me with a cause.[89]

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[87] 🕮 **Psalms 119-133 are known as *Odes on the Steps* or *Odes of Ascent*, perhaps because pilgrims to Jerusalem prayed these as they began their ascent into the holy city. For us, they are prayed each Wednesday and Friday of Great Lent during the Liturgy of the Pre-Sanctified.**

[88] St Chrysostom: "He calls the punishments 'arrows.' 'Coals, with those for desolation' signifies those which are devastating, lying waste, burning up...Now, in my view, he is here hinting at the barbarians, whose words are schemes and plots, all full of deceit and utter wickedness." [*OP*]

"The adjective ἐρημιχός...provides some ambiguities for the translator. The word *eremitikos* properly means 'for solitude' or 'living in a desert'...whereas ἐρημία means 'solitude' but also 'desolation.' The general consensus of the fathers renders the meaning of this verse to be coals...that make desolate." Note in *Orthodox Psalter*, pp. 370-371.

[89] The numbering of verses in this psalm follows the Church of Greece text.

Psalm 120 (121)

1 *An Ode of the steps.*

I lifted up mine eyes unto the hills;
from whence shall come my help?
2 My help *comes even* from *the* Lord,
the One having made the heavens and the earth.
3 O give not thy foot to shaking;[90]
and the One keeping[91] thee will not become drowsy.
4 Behold, the One guarding Israel
shall neither become drowsy nor sleep.
5 *The* Lord *himself* shall be thy keeper;
the Lord is thy shelter upon thy right hand;
6 *so that* the sun shall not burn thee by day,
neither the moon in the night.
7 *The* Lord shall preserve thee from all evil;
yea, it is even the Lord *who* shall keep thy soul.
8 *The* Lord shall preserve thy coming in, and thy going out,
from this time forth, and unto the ages.

Psalm 121 (122)

1 *An Ode of the steps.*

I was gladdened by those having said unto me,
"We will go into *the* house of *the* Lord."
2 Our feet stood in your courts,
O Jerusalem.
3 Jerusalem is being built as a city
whose people are in unity.
4 For thither the tribes went up—*even the* tribes of *the* Lord—
for a witness unto Israel, to confess the Name of *the* Lord.
5 Because there sat seats for judgment,
even seats for *the* house of David.
6 Pray, then, for what pertains to the peace of Jerusalem;
and may abundance be with those loving you.
7 Let peace *now* be in your strength,
and plenteousness in your towers.
8 For my brethren and my neighbors' sake,
I was surely speaking peace concerning you.

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[90] *shaking* = *sȧlon*; literally, "restlessness; perplexity; a rolling surge."

St Chrysostom: "Dost thou not see the degree of zeal required of us in this passage? When they remember His help and invoke grace from on high, He gives them advice and encouragement as if to say, 'If thou dost wish to enjoy it, contribute what is thine.' Initiative rests with us, it is in our control. If thou shouldest provide what is thine, what is His will follow." [*OP*]

[91] A form of the verb, *phulássō*, is used throughout this psalm. It can be translated as, *to guard, to keep watch, to watch over, to preserve, to maintain.*

9 Because of the house of *the* Lord our God,
I sought good things for you.

Psalm 122 (123)

1 *An Ode of the steps.*

Unto thee I lifted up mine eyes,
O thou *who art* dwelling in the heavens.
2 Behold, *even* as *the* eyes of servants *look* unto *the* hands of their lords;
as eyes of a handmaiden *look* unto *the* hands of her lady,
even so our eyes *wait* upon *the* Lord our God,
until he has pity on us.
3 Have mercy on us, O Lord, have mercy on us;
because we have been greatly filled with contempt.
4 Our soul has been more than filled.
Let disgrace come upon the wealthy,
and contempt *upon* the proud![92]

Psalm 123 (124)

1 *An Ode of the steps.*

If *the* Lord *himself* had not been with us—
now let Israel say—
2 if *the* Lord *himself* had not been with us,
when men[93] were rising up against us,
3 then truly they would have swallowed us up alive,
when their anger was inflamed against us!
4 Yea, the water would have drowned us—
a torrent would have gone through our soul.
5 Then truly the overwhelming water
would have gone through our soul.
6 *But* praised be *the* Lord,
who did not give us over to be prey unto their teeth!
7 Our soul was rescued like a sparrow out of the snare of the fowlers;
the snare was broken, and we were delivered.
8 Our help is in *the* Name of *the* Lord,
the One having made the heavens and the earth.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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[92] St Chrysostom: "The Septuagint is saying, 'Let them have a taste of their actions, and let their conceit, passion and excess be checked.' You often see this happening...God bringing down those whose passions are out of control. Nothing, after all, is worse than arrogance." [*OP*]

📖 **Psalm 122 is prayed during Vespers on weekdays.**

[93] not necessarily gender specific.

Psalm 124 (125)

1 *An Ode of the steps.*

Those having put their trust in *the* Lord are *even* like mount Sion;
the one dwelling in Jerusalem shall not be shaken unto the ages.
2 Mountains *stand* round about Jerusalem;[94]
even so *stands* the Lord round about his people,
from this time forth, and unto the ages.
3 Because *the* Lord shall not allow the rod of the sinners
to abide upon the lot of the righteous;
lest the righteous should put forth their hands unto wickedness.
4 Do good, O Lord, unto those who are good,
and unto the upright of heart.
5 But *as for* such turning aside unto crooked ways,
the Lord shall lead them away with evildoers.
Peace be upon Israel.

Psalm 125 (126)

1 *An Ode of the steps.*

When *the* Lord returned the captives of Sion,
then we became like those having been comforted.
2 Then was our mouth filled with joy,
and our tongue with merriment.
Then shall they say among the nations,
"*The* Lord has done great things for them."
3 *Yea,* the Lord did great things in our presence,
whereof we became gladdened.
4 Return our captives, O Lord,
like *winter* streams returning in the south.
5 Those sowing with tears
shall reap with rejoicing.[95]
6 Going, they went forth weeping *as they were* sowing their seed;
but coming, they will *doubtless* come with rejoicing,
bringing their sheaves *with them*.

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[94] lit, *her*.

[95] St Bede: "This verse is for those who are striving to arrive at eternal joys through the tears and distresses of the present life. They rightly are sorrowful during the present time since they are not yet capable of seeing Him whom they love. As long as they are in their body, they recognize that they are on a journey and absent from their fatherland and kingdom. They have no doubt that they must reach their crown by labors and contests. Their sorrow will be changed to joy when, after the struggle of this present life is over, they receive the prize of everlasting life, about which is spoken in this psalm that they who sow in tears shall reap in joy." [*OP*]

Psalm 126 (127)

1 *An Ode of the steps.*

Except *the* Lord build a house,
those building it labored in vain;
except *the* Lord keep a city,
the watchman stayed awake in vain.
2 It is futile for you to keep rising up early, to be rousing yourselves after sitting still,
O ye *who are* eating the bread of sorrow,
when he gives to his beloved ones *while they* sleep.[96]
3 Lo, sons are the heritage from the Lord,
the reward of the fruit of the womb.
4 Like arrows in a hand of a mighty one,
even so are the sons of those having been exiled.
5 Happy is he who shall satisfy his desire for them;
they shall not be put to shame when they speak to their enemies in *the* gates.

Psalm 127 (128)

1 *An Ode of the steps.*

Blessed are all those fearing the Lord,
those walking in his ways.
2 Thou shalt eat the labors of thy wrists:[97]
blessed art thou, and it shall be well with thee.
3 Thy wife—like a fruitful vine on the sides of thy house;
thy sons—like the newly planted olive trees round about thy table.
4 Lo, thus shall a man[98] be blessed,
the one fearing the Lord.
5 May the Lord bless thee from Sion,
and mayest thou seest the good things of Jerusalem all the days of thy life;
6 yea, mayest thou seest thy sons' sons.
Peace be upon Israel!

Psalm 128 (129)

1 *An Ode of the steps.*

Many a time they fought against me from my youth—
let Israel now say—

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[96] This is a difficult verse to translate, as every English translation source differed in punctuation and translation.

[97] St Jerome: "I think the Greek translators of the Septuagint made a good rendition here. Actually, the word for 'hand' in Hebrew is *iad*; this passage of Scripture, however, does not have *iad*, but *caph*. The latter word, furthermore, is translated *karpos,* not the other *karpos* for the Greek word 'fruit,' but the anatomical *karpos* meaning some part of the hand, because *karpos* in Greek means *arthra* or 'joint.' ...By the word 'wrists,' works are to be understood." [*OP*]

[98] Although not necessarily gender specific, the preceding verses indicate a male, so *man* is used here.

2 *yea,* many a time they fought against me from my youth;
but they did not prevail against me!
3 The sinners kept scheming behind my back:
they made long their iniquity.
4 *The* righteous Lord
cut asunder necks of sinners.
5 Let them be confused and turned backward,
as many as are hating Sion!
6 Let them be even like grass *growing* upon housetops,
which withered afore it was pulled up;
7 whereof the reaper filled not his hand,
neither the binder of sheaves the fold of his garment.
8 While those going by say not *so much as*,
"A blessing of *the* Lord be upon you;
we have blessed you in *the* Name of *the* Lord!"

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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Twenty-Seventh Day of the Month

Psalm 129 (130)

1 *An Ode of the steps.*

Out of *the* depths *have* I cried out for thee,
O Lord;
2 Lord, hear my voice!
O let thine ears be attentive to the voice of my supplication.
3 If thou shouldest mark what is done amiss, O Lord, Lord,
who could stand?
4 Because the atonement[99]
is from[100] thee.
5 On account of thy Name[101] I waited patiently for thee, O Lord;
my soul waited patiently for thy Word.

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[99] *the atonement* = *o ilasmós*, article is present; "atonement; sin offering;" follows translation of both *NETS* and *LES*. Atonement is used in Ode 4 of the Canon of Holy Thursday. SAAS translates Num 5:8, "...ram of the atonement (*tou ilasmoú*)...he shall make atonement (*exilásetai*) for him;" 2 Macc 3:33, "...high priest was making the offering of atonement (*ilasmón*)...;" Ezek 44:27b, "...shall offer an atonement (*ilasmón*)...;" *Eastern Orthodox Bible*, translates 1st Jn 2:2 and 4:10 as, "...the atoning sacrifice (*ilasmón*). Fr. Patrick Reardon makes a good argument for using this word in the Introduction to his book, *Reclaiming the Atonement,* published by Ancient Faith Publishing, 2015.

[100] *from* = *pará*, "from (gen. of origin; gen of source)."

[101] *name* = *onómatós,* majority of texts; SAAS and others following Codex Vaticanus read *law*, *nómou.*

6 My soul hoped in the Lord from the morning watch until night;
from the morning watch, let Israel hope in the Lord.[102]
7 Because mercy is from the Lord,
and from him is plenteous redemption;
8 and he will ransom Israel
from all his iniquities.[103]

Psalm 130 (131)

1 *An Ode of the steps.*

Lord, my heart was not exalted, nor were mine eyes raised too high;
I did not busy myself with great matters, nor with things too marvelous for me.
2 If I were not humble-minded, but exalted my soul,
like a child having been weaned from his mother's milk,
so wouldst thou requite my soul.
3 Let Israel hope in the Lord
from this time forth, and unto the ages.

Psalm 131 (132)

1 *An Ode of the steps.*

Lord, remember David,
and all his humility:
2 how he swore an oath unto the Lord,
he vowed a vow unto the God of Jacob:
3 "As if[104] I will come within *the* dwelling of my house,
as if I will climb up to recline upon my bed;
4 as if I will give sleep unto mine eyes, and slumber unto mine eyelids,
and rest unto the temples of my head;
5 until I find a place for the Lord;
a tabernacle for the God of Jacob!"
6 Lo, we heard of her[105] in Ephratha,
we found her in the fields of the forest!

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[102] The punctuation in these verses follows Church of Greece, SAAS, *NETS* and *LES* which keeps the parallel wording common to ancient poetry: (vs 5) "I waited patiently... //my soul waited patiently... (vs 6) My soul hoped in the Lord // let Israel hope in the Lord." Holy Transfiguration and *Orthodox Psalter* read, "...my soul waited patiently for thy Word**,** my soul hoped in the Lord**.** **F**rom the morning watch...."

[103] 🕮 **Psalm 129 is prayed during daily Vespers.**

[104] εἰ, "as if," a Hebraism, "to express a condition thought of as real."

[105] *her* = *autēn*, feminine; a reference to the Ark, which is a prophetic reference to the Virgin Mary as the true Ark. Verse 8 is understood as a prophetic reference to the "translation to life" of the Theotokos (see Troparion and Alleluia Verse for the Dormition of the Theotokos).

St Jerome: "Some exegetes think that this foreshadows the Church...but to me, it seems to refer not so much to the Church, as to holy Mary." [*OP*]

7 Let us go into his tabernacles,
let us fall low upon our knees before the place where his feet have stood![106]
8 Arise, O Lord, into thy rest;
thou, and the Ark of thy holiness![107]
9 Thy priests shall clothe themselves with righteousness,
and thy saints shall greatly rejoice.
10 On account of thy servant David,
turn not away thy face from thine anointed *one*.
11 *The* Lord hath made a sure oath unto David,
and in no wise will he shrink from it:
"Of *the* fruit of your belly[108] shall I set on your throne.
12 If your sons will keep my covenant,
and these my testimonies which I shall teach them,
their sons also shall sit upon your throne unto the ages."
13 Because *the* Lord has chosen Sion;
he chose her as a habitation for himself:[109]
14 "She is my rest unto the ages of ages:
here I will dwell, because I have chosen her for myself.
15 Blessing, I will bless her gate;[110]
I will satisfy her beggars with loaves of bread.[111]
16 I will deck her priests with salvation,
and her saints will rejoice with rejoicing.
17 There shall I make *the* horn of David to flourish;
I have prepared a lamp for my Christ.[112]
18 *As for* his enemies, I shall clothe *them* with shame;
but upon him shall my sanctification flourish."[113]

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[106] *his feet have stood = éstēsan oi pódes autoú* , not "his footstool."
St Athanasios: "Let us venerate his Cross, where his feet where fixed upon." [*OP*]
St John of Damascus: "That it is the Cross that is meant is made clear by what follows." [*OP*]

[107] 🕮 This verse is part of the Alleluia for the Dormition of the Theotokos.

[108] *belly = koilías*, "belly, womb."
St Irenaeos: "[God] promised David that the King would be 'of the fruit of his belly,' which was the appropriate term with respect to a virgin conceiving. He said neither 'of the fruit of his loins'...[an] expression for a generating man or a women conceiving by a man. In this promise, however, Scripture has excluded all virile influence....It fixed and established 'the fruit of the belly,' that declares the generation of him born of the Virgin." [*OP*]

[109] Verses 13-15a are images of the Virgin Mary, in whom the Word of God chose to dwell.

[110] *gate = thúran*; "gate; door; entrance" is the preferred reading in the Church of Greece text; alternate readings are: *thē'ran*, "hunting / pursuits;" and *chē'ran*, "widow." *Her gate* may be an euphemistic reference to the womb of the Virgin Mary which is blessed—*cf* note at Ezek 44:1 in *Orthodox Study Bible*.

[111] *loaves of bread = artōn*, plural; follows Church of Greece, *Orthodox Psalter* and others. Mary bears Jesus, "the Bread from heaven" who satisfies those hungering for God.

[112] *Christ = christō* in Greek.

[113] 🕮 **Psalm 131 is prayed during the 6th Royal Hour of Christmas and the Alleluia at the Dormition of the Theotokos.**

Psalm 132 (133)

1 *An Ode of the steps.*

Behold, what is so good, or what so joyous,
but that brethren be dwelling together in unity?
2 *It is* like oil of myrrh upon a head,[114]
that is running down upon a beard, *even* the beard of Aaron,
and is running down upon the fringe of his garment.
3 *It is* like *the* dew of Aermon, which is falling down upon the mountains of Sion;
because there *the* Lord commanded the blessing: Life unto the ages!

Psalm 133 (134)

1 *An Ode of the steps.*

Behold now! Be praising the Lord, all *you* servants of *the* Lord,
you having stood in *the* house of *the* Lord,
even in *the* courts of *the* house of our God.
2 Lift up your hands to the sanctuary during *the watches* of the night,
and be praising the Lord.
3 May the Lord, the One having made the heavens and the earth,
bless thee out of Sion.[115]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

Before I am condemned, O Lord, Lord, grant me conversion and amendment of my many sins; grant me compunction of spirit, that I may cry out to thee: O my compassionate God, Lover of mankind, save me!

Glory to Father, Son, Holy Spirit.

Having made myself like unto the irrational beasts, prodigal that I am, I have joined myself to them. Grant me conversion, O Christ, that I may receive from thee great mercy!

Now and ever, and unto the ages of ages. Amen.

Do not turn thy face away from me who entreats thee, O Lady, but as the compassionate Mother of the compassionate God, make haste to grant me conversion before the end, that, saved by thee, I may praise thee as my salvation and hope unashamed, O my Lady

Lord, have mercy. [40x]

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[114] SAAS omits "upon a head," perhaps an oversight as this is found in all other translations and in the Church of Greece text.

[115] 🕮 **Psalm 133 is prayed during the Midnight Service during weekdays.**

And this Prayer:

O Lord, rebuke me not in thine anger, nor discipline me in thy wrath! O Master, Lord Jesus Christ, Son of the Living God, have mercy upon me who am sinful, poor, naked, slothful, negligent, contrary, wretched, a fornicator, an adulterer, vile, lustful, thankless, unmerciful, cruel, a drunkard, consumed with a burning conscience, indifferent, cowardly, inexcusable, unworthy of thy love for mankind, and worthy of every torment, Gehenna, and torture. Subject me not to a multitude of torments because of the multitude of my great offenses, O Deliverer; but have mercy upon me; because I am weak in soul, in body, in understanding, and in thought! O thou with whom are the scales of justice: Save me, thine unworthy servant, by the prayers of our most pure Lady the Theotokos, and of all the saints who have been well pleasing unto thee throughout the ages; because blessed art thou unto the ages. Amen.

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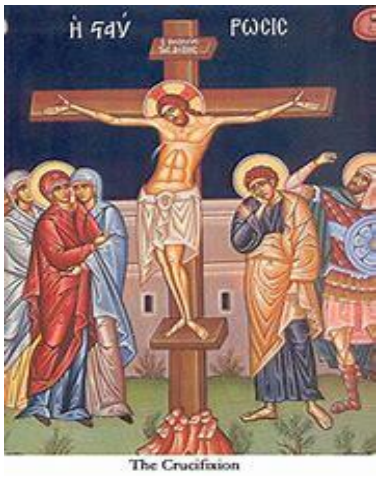

The Crucifixion

Twenty-Eighty Day of the Month

KATHISMA XIX

Psalm 134 (135)

1 *Alleluia.*

Praise ye the Name of *the* Lord!
Praise *the* Lord, O you servants,
2 you having stood in *the* house of *the* Lord,
in *the* courts of *the* house of our God.
3 O praise the Lord, because *the* Lord is good!
O chant psalms unto his Name, because it is excellent![116]
4 *For why?* because the Lord has chosen Jacob unto himself,
Israel for his own possession.
5 Because I have come to know that the Lord is great,
and *that* our Lord is above all the gods.

[116] Lord is *good* = *agathós*, "good (in moral sense). Name is *excellent* = *kalón*, "good; excellent; delightful."

6 All things, whatsoever the Lord willed, *that* did he,
in the heavens, and on the earth;
in the seas, and in all the deep abysses.
7 Bringing forth clouds from *the* ends of the world,
he made flashes of lightnings for rain;
the One bringing forth winds from his storehouses.
8 It is he who smote the firstborn of Egypt,
both of man[117] *and* cattle.[118]
9 He sent forth signs and wonders into the midst of you, O Egypt;
upon Pharaoh, and upon all his servants.
10 He smote many nations,
and slew mighty kings:
11 Seon, king of the Amorites, and Og, king of the land of Basan,
and all the kingdoms of Canaan;
12 and gave their land to be an inheritance,
even an inheritance for Israel his people.
13 Thy Name, O Lord, *endures* unto the ages;
and thy renown is from generation to generation.
14 Because *the* Lord will judge his people,
and he will be entreated concerning his servants.
15 *As for* the idols of the nations, they are *but* silver and gold;
works of human hands.
16 They have a mouth but shall speak not;
eyes have they and shall see not;
17 they have ears and shall hear not;
for neither is there is any breath in their mouth.[119]
18 Let those making them become like them;
and all those putting their trust in them.
19 Praise the Lord, O house of Israel!
Praise the Lord, O house of Aaron!
20 Praise the Lord, O house of Levi!
Those *of you* fearing the Lord, praise the Lord.
21 Praised be *the* Lord out of Sion,
the One dwelling in Jerusalem.

Psalm 135 (136)

1 *Alleluia.*

Be giving thanks unto the Lord, because he is good:
because his mercy endures unto the ages!

[117] not necessarily gender specific.
[118] *cattle = ktē´nous*, "domestic animals; those of a pasture."
[119] SAAS text adds verses from Ps 113 here, but these are not found in Church of Greece text, nor in any other Orthodox translation.

2 Be giving thanks unto the God of the gods:
because his mercy endures unto the ages!
3 Be giving thanks unto the Lord of the lords:
because his mercy endures unto the ages!
4 To the One alone doing great wonders:
because his mercy endures unto the ages!
5 To the One having made the heavens with understanding:
because his mercy endures unto the ages!
6 To the One having laid out the earth upon the waters:
because his mercy endures unto the ages!
7 To the One alone having made great lights:
because his mercy endures unto the ages!
8 The sun to rule the day:
because his mercy endures unto the ages!
9 The moon and the stars to govern the night:
because his mercy endures unto the ages!
10 To the One having smote Egypt with their firstborn:
because his mercy endures unto the ages!
11 And having brought out Israel from *the* midst of them:
because his mercy endures unto the ages!
12 With a mighty hand and upraised arm:
because his mercy endures unto the ages!
13 To the One having divided the Red Sea into parts:[120]
because his mercy endures unto the ages!
14 And having led Israel through the midst of her:
because his mercy endures unto the ages!
15 And having shaken off Pharaoh and his host into the Red Sea:
because his mercy endures unto the ages!
16 To the One having led his people in the wilderness:
because his mercy endures unto the ages!
[16b To the One having brought waters out of a sharp rock:
because his mercy endures unto the ages!][121]
17 To the One having struck down great kings:
because his mercy endures unto the ages!

[120] St Chrysostom: "Some in fact say that [the sea] did not become one path, but the waters were divided according to the number of tribes to make many a passage for crossing over...in a twinkling of an eye, the sea behaved in contrary fashion; she divided not in one way, but she matched the number of all the tribes [of Israel]. [*OP*]

St Athanasios: "An ancient narrative says that twelve sections divided the sea, a pathway for each tribe." [*OP*]

[121] (Here and below). These bracketed verses are included in SAAS and *Septuagint Psalms*, and are footnotes in the Church of Greece text; but they are omitted in Holy Transfiguration and *The Orthodox Psalter*.

18 And having slain mighty kings:
because his mercy endures unto the ages!
19 Seon, king of the Amorites:
because his mercy endures unto the ages!
20 And Og, king of *the* land of Basan:
because his mercy endures unto the ages!
21 And having given their land for an inheritance:
because his mercy endures unto the ages!
22 An inheritance for Israel his servant:
because his mercy endures unto the ages!
23 Because the Lord remembered us in our humiliation:
because his mercy endures unto the ages!
24 And he has ransomed us from our enemies:
because his mercy endures unto the ages!
25 The One giving food to all flesh:
because his mercy endures unto the ages!
26 Be chanting praises unto the God of the heavens:
because his mercy endures unto the ages!
[26b Be chanting praises unto the Lord of the lords:
because his mercy endures unto the ages!][122]

Psalm 136 (137)

1 *For David by Jeremias in the captivity.*

By the rivers of Babylon,
there we sat down and wept when we remembered *thee,* O Sion.
2 *As for* our harps,[123] we hanged *them* up
upon the *weeping* willows *that are* in the midst of her.
3 Because there, those having led us away captive asked us for words of a song,
and those having led us away for a hymn:
"Sing us *one* of the songs of Sion."
4 How shall we sing *the* Lord's song
upon a strange land?
5 If I forget you, O Jerusalem,
let my right hand be forgotten!
6 If I do not remember you, let my tongue cleave to my throat,
if I do not set Jerusalem above all other, as at the head of my joy.
7 Remember the sons of Edom, O Lord, in the day of Jerusalem;
those saying, "Clear *her* out, clear *her* out, even to her foundations."

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[122] 🕮 **Psalms 134 and 135** are called the "Polyeleion" or "of many mercies" because of the refrain, *because his mercy endures unto the ages*. These two psalms were intended to be chanted in full during Orthros (Matins), but in practice only several verses from each is sung.

[123] *harps* = *organa*, "musical instruments." *hanged* follows Great Bible, Holy Transfiguration, and *Orthodox Psalter*, even though *hung* is probably more correct.

8 O daughter Babylon, you wretched one!
Happy shall he be who shall reward you
with the reward you have rewarded us!
9 Blessed shall he be who will take your infants
and dash *them* to the ground against the Rock![124]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

✠ ✠ ✠

Twenty-Ninth Day of the Month

Psalm 137 (138)

1 *A psalm of David, of Aggeus and Zacharias.*

I will give thanks unto thee, O Lord, with my whole heart,
and before angels will I chant psalms unto thee;[125]
because thou hast heard all the words of my mouth.
2 I will bow down before thy holy sanctuary, and chant praises unto thy Name,
on account of thy Mercy and thy Truth;
because thou hast magnified thy holy Name above all things.[126]

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[124] *take* = *kratē´sei,* lit, "to conquer, to prevail; to apprehend, to take." ...*the Rock*, article is present, indicating a specific "rock."

St. Ambrose: "What he is saying here is that 'blessed is the one who shall dash all corrupt and filthy thoughts against Christ." [*OP*]

St Jerome: "This expression, 'your infants,' signifies 'evil thoughts'...If I do not at once cut off that sinful desire and take hold of it by the foot and dash it against a rock, until sensual passion abates, it will be too late afterwards when the smoldering fire has burst into flame....now the Rock is Christ." [*OP*]

Fr. Thomas Hopko: "The holy Fathers say to us that in our spiritual warfare, if we don't defeat our sins and our passions when they're small, when they're infants...*they will grow up and destroy us*.... When the psalmist cries out, 'How happy is he who takes your little ones and dashes them against the rock,' it means that the [spiritual – ed] enemies of God must be killed when they're little. *Every* sin, *every* evil passion, every crime, every ungodliness, every impiety has to be smashed when it is little. Then the psalm says it has to be smashed and dashed against the *rock*. And here...the one who knows the holy Scripture, knows what that rock is. It's the rock of Christ."

🕮 **Psalm 136 is prayed during Orthros (Matins) during Great Lent.**

[125] St Bede: "It is no secret that angels are frequently present, invisibly, at the side of the elect, in order to defend them from the snares of the cunning enemy...Nevertheless, we should believe that the angelic spirits are especially present to us when we give ourselves in a special way to divine services, that is, when we enter a church and open our ears to sacred reading, or give or attend to psalm singing, or apply ourselves to prayer to celebrate the solemnity of the divine office." [*OP*]

[126] God's Mercy is his Son, his Truth is the Holy Spirit.

follows Church of Greece, Holy Transfiguration, and *Septuagint Psalms*; others read, *magnified thy word above all names,* or *magnified thy holy one above every name.*

3 In whatever day I call upon thee, quickly hear me!
Thou shalt treat my soul[127] with much care in in thy strength.
4 All kings of the earth shall confess thee, O Lord;
because they have heard the sayings of thy mouth.
5 Yea, they shall sing of the ways of *the* Lord;
because great is the majesty of *the* Lord.
6 Because *though the* Lord be high, yet he regards *those who are* humble;
but *as for* the haughty, he knows *them* from afar.
7 If I should walk in the midst of affliction, *yet* shalt thou revive me;
thou stretched forth thy hand against *the* furiousness of mine enemies,
and thy right hand hath saved me.
8 *The* Lord shall repay on my behalf.
Yea, thy mercy, O Lord, endureth unto the ages;
ignore[128] not the works of thine *own* hands.

Psalm 138 (139)

1 *Unto the end; a psalm by David.*

O Lord, thou hast proven me,
and known me!
2 Thou knowest my down-sitting, and mine up-rising;
thou didst understand my thoughts from afar.
3 Thou didst search out my paths,
and my lying down upon *my* bed of rushes;[129]
thou didst foresee all my ways.
4 Because, *lo,* there is no guile on my tongue.[130]
5 Behold, Lord, thou knowest all things: the last and the first.
Thou hast fashioned me, and laid thy hand upon me.
6 Thy knowledge is made too marvelous *for* me;
it became mighty—I can never attain unto her.[131]
7 Whither shall I go *then* from thy Spirit?
or whither shall I flee *then* from thy face?
8 If I should climb up into the heavens, thou art there;
if I should go down into hades, thou art to be present *there also*![132]

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[127] Follows *Orthodox Psalter* and *LES*. "The verb πολυωρέω [*poluōreō*], meaning to [sic] 'to treat with much care' and 'esteem highly,' has the antonym...'to be negligent' and 'esteem lightly.' Saint Chrysostom interprets the use of the word in the sense that the soul receives such care as to make it abound....'What he [the psalmist] means to say there is that He lifted them up and elevated them.'" *The Orthodox Psalter,* p. 384.

[128] *ignore* = *parídēs*; "overlook; disregard; neglect."

[129] *schoinon* = "things made of rushes," but also used to mean the Egyptian measurement of land.

[130] *...there is no guile* (*ouk ésti dólos*). Perhaps this psalm describes how Jesus knew Nathaniel, "in whom there is no guile" (*en ō dólos ouk ésti;* John 1:47-48).

[131] *her* refers to knowledge, *gnō'sis,* a feminine noun.

[132] St Athanasios: "He prophesies the event of the Lord's descent into hades." [*OP*]

9 If I were to take up my wings in the morning,
and make my dwelling in the uttermost parts of the sea;
10 even there also shall thy hand lead me,
and thy right *hand* shall hold me.
11 And I said, "Peradventure darkness will trample upon me."
But *the* night will reveal my merrymaking.
12 Yea, darkness will be no darkness with thee,
and night will be bright as the day;
the darkness thereof will also be the light thereof.
13 Because thou didst take possession of my kidneys,[133] O Lord;
thou hast supported me from my mother's womb.
14 I will confess thee, for *in a* fearful *way* wast thou magnified![134]
Marvelous are thy works, and my soul knows it *right* well.
15 My bone was not hidden from thee, which thou madest in secret;
nor my essence[135] in the lowest parts of the earth.
16 Thine eyes did see my unformed *shape*,
and in thy book will all be written;
day by day they will be formed, when *as yet* none of them existed.
17 And thy friends were exceedingly honorable to me, O Lord;[136]
their principalities were made exceeding strong.
18 I will count them, and they will be multiplied more than the sand!
I awoke, and I am still with thee.
19 If thou wouldst slay sinners, O GOD—
depart from me, *you* men[137] of blood—
20 because thou wilt say concerning their thoughts
that in vain shall they take thy cities.
21 As for those hating thee, O Lord, did I not hate them?
and was I not pining away because of thine enemies?
22 *Yea,* I was hating them with a perfect hatred;
they became my own enemies.
23 Try me, O GOD, and know my heart;
prove me and know my paths;
24 and see if *there be* any way of iniquity in me;
and lead me on a way everlasting.

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[133] *kidneys* were considered to be the seat of emotions and affections.
[134] Follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; others read *for I was made wonderful in a fearful way*.
[135] Lit, *hypostasis*, "substance; actual existence; essence; origin.
[136] Follows Holy Transfiguration, *Orthodox Psalter* and other Orthodox translations; Church of Greece, *SAAS, NETS* and others following Codex Vaticanus read, O GOD.
[137] gender specific.

Psalm 139 (140)

1 *Unto the end; a psalm by David.*

Deliver me, O Lord, from an evil person;
preserve me from an unrighteous man:[138]
3 those having devised mischief in *their* heart;
they kept stirring up strife all the day long!
4 They have sharpened their tongues like a serpent;
adder's poison is under their lips. (*Pause*)
5 Keep me, O Lord, from *the* hand of a sinner;
preserve me from unjust people,
those purposing to overthrow my steps.
6 *The* proud hid a snare for me, and they stretched cords—traps for my feet!
They set a stumbling-block for me near the paths. (*Pause*)
7 I said unto the Lord, "Thou art my GOD;
hear the voice of my supplication, O Lord!"
8 O Lord, Lord, Strength of my salvation!
Thou didst overshadow my head in the day of battle.
9 Do not ever hand me over unto a sinner, O Lord, because of my desire.
They took counsel against me;
do not ever abandon me, lest they should be exalted. (*Pause*)
10 *As for* the head of those encircling me,
let *the* mischief of their lips overwhelm them;
11 let *hot burning* coals fall upon them!
Thou shalt cast them down in fire,
and they shall never stand in afflictions.
12 A man *full of* slanderous *words* shall not prosper on the earth;
evils shall hunt an unjust man[139] to his destruction.
13 I have come to know[140] that *the* Lord will maintain the cause of the beggars,
and the justice of the paupers.
14 *The* righteous also shall confess thy Name;
the upright shall dwell near thy face.[141]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

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[138] *person* = *anthrō´pou*, not necessarily gender specific; *man* = *andrós*, gender specific.
[139] *man...man*, gender specific.
[140] St Chrysostom: "The psalmist shows that even though punishment is not immediately meted out...he still added that 'I came to know.' This shows that this will definitely happen. The end of the wrong does not go unavenged...Delay can lead to repentance, whereas he justifiably will punish more severely the recalcitrant." [*OP*]
[141] 🕮 **Psalm 139 is prayed during the Sixth Royal Hour of Great and Holy Friday.**

Psalm 140 (141)

1 *A psalm by David.*

Lord, I called upon thee, hear me!
Attend to the voice of my prayer, when I cry to thee.
2 Let my prayer arise in thy sight as incense;
and let the lifting up of my hands be an evening sacrifice.
3 Set a guard, O Lord, before my mouth,
and a door of constraint about my lips.
4 O let not my heart incline to evil things,
to be excusing with excuses for sins with those working the iniquity;[142]
neither shall I ever join with their chosen.[143]
5 Let a righteous *person* discipline me with mercy, and correct me;
but let not a sinner's oil anoint my head![144]
Because again and again[145] my prayer is in the presence of their pleasures.
6 Their judges[146] were swallowed up near by *the* rock;[147]
they shall hear my words, because they were sweetened.
7 Their[148] bones *lie* scattered near hades,
like a lump of earth having been crushed upon the ground.
8 Because mine eyes were looking unto thee, O Lord, Lord;
in thee have I hoped — O do not ever take my soul away!
9 Keep me from a snare that they have laid for me,
and from *the* stumbling blocks of wicked doers!
10 Let sinners fall into their own net;
accordingly, I am alone until I should surrender.[149]

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[142] *those* = *anthrō'pois...the iniquity*, article is present, indicating a specific iniquity, but it is not revealed in the psalm.

[143] this could also be translated as, *neither shall I ever partake of their delicacies* (*cf* Daniel 1:8-16).

[144] St Gregory the Great: "The oil of the sinner anoints...our head when the applause of the flatterer gratifies our souls." [*OP*]

[145] Many of the prayers in the Divine Liturgy begin with *Again and again...let us pray unto the Lord.*

[146] *judges* = *kritai* is the *preferred* reading in Church of Greece text, but an alternate reading is *krataioi*, *strong ones*.

[147] St Jerome: "...when they turn to the Scriptures, they are swallowed up immediately by the Rock, that is, by Christ, and they are converted to Him. Now 'swallowed up, ' stands for victory, as the apostle says that 'death is swallowed up in victory.'" [*OP*]

[148] *their* = *autōn*, Church of Greece, Holy Transfiguration, and *Orthodox Psalter*; others, following Codex Vaticanus, read *our bones*.

[149] *should surrender* = *an parelthō*, aorist subjunctive of *parérchomai,* which has several different meanings: it can mean "to pass by," which is the translation of Holy Transfiguration, *Orthodox Psalter,* and *NETS*; it also can be translated as "to give in, to surrender," which I have chosen, because Jesus surrenders himself freely in the Garden of Gethsemane; another meaning is "to pass unnoticed, to escape," which is the translation found in *Septuagint Psalms* and the Great Bible.

📖 **Psalms 140 and 141 are prayed during the censing of the temple at Vespers.**

Psalm 141 (142)

1 *Instruction by David, when he was in the cave, praying for himself.*

I cried unto *the* Lord with my voice;
yea, with my voice unto *the* Lord did I make supplication.
3 I will pour out my petition before him;
I will declare my affliction before him.
4 When my spirit was failing within me,
thou also knewest my paths!
In this way *wherein* I was walking,
have they *privily* hidden a snare for me.
5 I kept looking to my right, and was watching;
but there was no one showing me favor;
I had no place to flee unto,
and no one was caring for my soul.
6 I cried unto thee, O Lord, and said,
"Thou art my hope, my portion in a land of *the* living.
7 Attend to my petition!
because I was greatly humbled.
Deliver me from those pursuing me!
because they became too strong for me.
8 Bring my soul out of prison, that I may chant praises to thy Name!
The righteous will wait for me, until thou reward me."

Psalm 142 (143)

1 *A psalm by David, when his son pursued him.*

Hear my prayer, O Lord, give ear to my supplication in thy truth!
Hearken unto me in thy righteousness!
2 And do not ever enter into judgment with thy servant;
because in thy sight no one living will be justified.
3 Because the enemy has pursued my soul;
he has humbled my life to the ground;
he has made me sit in darkness like those long dead.
4 Therefore is my spirit despondent within me;
my heart within me became troubled.
5 I remembered days of old;
I mused upon all thy works;
yea, I was pondering the works of thy hands.
6 I stretched forth my hands unto thee;
my soul *gasped* for thee like a parched land. (*Pause*)
7 Hear me, O Lord, and that soon!
My spirit has waxed faint!
Do not ever turn thy face from me,
lest I be like those going down into a pit.

8 O let me hear of thy mercy betimes in the morning,
because I hoped in thee.
Make known to me, O Lord, a way that I should walk in;
because I lifted up my soul unto thee!
9 Deliver me, O Lord, from mine enemies;
because I fled unto thee for refuge.
10 Teach me to do thy will, because thou art my GOD!
Let thy good Spirit lead me *forth* into a land of uprightness.[150]
11 Thou shalt give me life, O Lord, on account of thy Name;
in thy righteousness thou shalt bring my soul out of affliction.
12 And in thy mercy shalt thou destroy mine enemies,
and bring to nought all those vexing my soul;
because I am thy servant.[151]

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

In thanksgiving I glorify thee, O my Savior and God; because thou hast bestowed repentance upon all sinners. When thou dost come to judge all the world, put me not to shame who have committed shameful deeds.

Glory to Father, Son, and Holy Spirit.

Having sinned against thee without measure, I await infinite torments. O my God, have pity on me, and save me!

Now and ever, and unto the ages of ages. Amen.

I flee now to the multitude of thy mercies, O Theotokos! Break asunder the chains of my offenses.

Lord, have mercy. [40x]

And this Prayer:

O Almighty and all-perfect Word of the unoriginate Father: Jesus Christ, who of thy loving-kindness never departs from thy servants, but ever abides with them. O most holy King, do not ever

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[150] Holy Transfiguration and SAAS. *Orthodox Psalter* and others read *on level ground*. *LES* reads *straight way*.
The Greek word has "a moral sense meaning 'straightforward.' The Hebrew has 'on a level path.' The KJV translators chose to interpret the adjective with a moral sense, applying 'uprightness' or 'land of uprightness.'" (note in *Orthodox Psalter*).
[151] 🕮 **Psalm 142 is the last of the Six Psalms prayed during Orthros (Matins).**

forsake me, but grant me, thine unworthy servant, the joy of thy salvation, and illumine my mind with the light of the knowledge of thy Gospel; enfold my soul in the love of thy Cross, and adorn my body with thy dispassion; calm my thoughts, keep my feet from sliding, and do not ever destroy me with my iniquities, O good Lord; but test me, O God, and admonish my heart. Try me and know my steps, and see if there be the path of unrighteousness within me, and turn me away therefrom, and guide me to the everlasting way. For thou art the way, the truth, and the life, and unto thee do we send up glory: with thine unoriginate Father, and thy most holy, good, and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

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Thirtieth Day of the Month

KATHISMA XX

Psalm 143 (144)

1 *By David; concerning Goliath.*

Blessed be *the* Lord my GOD,
who is teaching my hands for battle, my fingers for war!
2 My mercy and my fortress, my helper and my deliverer,
my shield in whom have I trusted;
the One subduing my people under me.
3 Lord, what is man,[152] that thou hast shown thyself unto him?
or *the* son of man, that thou shouldest regard him?
4 Man became like a thing of nought:
his days are passing away like a shadow.
5 Bow *thy* heavens, O Lord, and come down;
touch the mountains, and they shall smoke.

[152] *ánthrōpon,* not necessarily gender specific, here and in the following verses. St Chrysostom: "We did not find [God], but He let Himself be found." [*OP*]

6 Flash forth lightning flashes, and thou wilt scatter them;
shoot out thine arrows, and thou wilt throw them into disarray!
7 Send down thy hand from above;
rescue me, and take me out of the great waters,
out of *the* hand of sons of strangers;
8 whose mouth talk of vanity,
and their right hand is a right hand of wickedness.
9 I will sing a new song unto thee, O GOD;
I will chant psalms with a ten-stringed lyre unto thee:
10 *to* the One giving salvation unto kings,
the One redeeming David his servant from an evil sword.
11 Deliver me, and rescue me out of *the* hand of sons of strangers,
whose mouth talk of vanity,
and their right hand was a right hand of iniquity:
12 Whose sons are like young plants,
strongly planted in their youth;
whose daughters have been beautified,
adorned round about like a palace;[153]
13 their garners are full, bursting from this *side* to that *side*;
their sheep are abundant with young, multiplying in their borders;
14 their oxen are fat;
there is no breach of wall, nor any trespassing,
nor any outcry in their streets.
15 They called the people happy who are in such a case;
but blessed be the people whose Lord is GOD![154]

Psalm 144 (145)

Praise by David.

א I will exalt thee, O my GOD, my King;
and I will praise thy Name unto the ages,
even unto the ages of ages.
ב Every day will I bless thee;
and will glorify thy Name unto the ages,
even unto the ages of ages.
ג Great is *the* Lord, and to be glorified exceedingly;
and there is no end to his greatness.
ד Generation to generation shall praise thy works,
and shall declare thy power.

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[153] *palace* = *naoú*, "a holy place, the inner part of a temple; a palace."

[154] St Chrysostom, "Do you see this man's virtue? After citing all forms of wealth, and enumerating them...he passed by them all to bestow beatitude on the true treasure: whereas other people declared the owners of these goods happy, I declare blessed those people whose Lord is God. The other things pass away and move on, whereas this blessing abides constantly."

ה They will be talking of the glorious splendor of thy holiness,
and they will recount thy wondrous works.
ו And they will relate the might of thy marvelous acts;
and shall tell of thy majesty.
ז *The* memory of thine abundant kindness shall they pour forth;
and they shall greatly rejoice in thy righteousness.
ח The Lord is compassionate and merciful;
long-suffering, and abounding in mercy.
ט *The* Lord is kind to all things;
and his compassions are over all his works.
י Let all thy works confess thee, O Lord;
and let thy saints bless thee.
כ They shall speak of the splendor of thy kingdom,
and shall talk of thy dominion;
ל *that* thy dominion,
and the brightness of the magnificence of thy kingdom,
might be known to the sons of men.
מ Thy kingdom is a kingdom of all the ages,
and thy dominion endures from generation to generation.
נ *The* Lord is faithful in all his words,
and holy in all his works.
ס *The* Lord upholds all that are falling,
and lifts up all having been cast down.
ע The eyes of all hope in thee;
and thou givest them their food in due season.
פ Thou openest thy hand,
and fillest all living things with thy favor.
צ *The* Lord is righteous in all his ways,
and holy in all his works.
ק *The* Lord is nigh unto all those calling upon him;
yea, unto all those calling on him in truth.
ר He will fulfill *the* desire of those fearing him;
he also will hear their supplication, and will save them.
ש *The* Lord keeps watch all those loving him;
but will utterly destroy all the sinners.
ת My mouth will speak *the* praise of *the* Lord!
And let all flesh be blessing his holy Name unto the ages,
and unto the ages of ages.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)
Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

Psalm 145 (146)

1 *Alleluia! Of Aggaios and Zacharias.*

Praise the Lord,
O my soul!
2 I will praise *the* Lord with my life;
yea, I will sing praises unto my GOD while I have being.
3 O put not your trust in rulers, nor in any son of man;
in whom there is no salvation.
4 *When* his spirit[155] shall go forth, he shall turn again to his earth;
on that *very* day all his thoughts will perish.
5 Blessed is he whose help is the God of Jacob,
whose hope is in *the* Lord his God:
6 the One having made the heavens and the earth,
the sea, and all that is in her;
the One keeping truth unto the ages;
7 the One preparing[156] justice for those having suffered wrong;
the One giving food to the hungry.
The Lord looses those having been fettered;
8 *the* Lord gives wisdom to the blind;
the Lord lifts up those having been cast down;[157]
the Lord loves the righteous.
9 *The* Lord watches over the strangers;
he will adopt orphan and widow;
but *the* way of sinners he shall destroy.
10 *The* Lord shall be King unto the ages;
thy God, O Sion, from generation to generation![158]

Psalm 146 (147:1-11)

1 *Alleluia! Of Aggaios and Zacharias.*

O praise ye the Lord, because it is a good thing to be chanting a psalm!
Let praise be sweet unto our GOD.
2 The Lord is building up Jerusalem,
and he shall gather together the diaspora of Israel.
3 *He is* the One healing those that are broken in heart,
and binding their fractures together;
4 numbering multitudes of stars,
and calling them all by name.
5 Great is our Lord, and abundant in power;
and his understanding is beyond measure.

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[155] *pneuma*, can mean "spirit" or "breath."
[156] *preparing = poioúnta,* (pres act part), "bring about; to do; to prepare; make ready."
[157] This follows Church of Greece, Holy Transfiguration, *Orthodox Psalter*, and *Septuagint Psalms*; SAAS, *NETS*, and *LES*, following Codex Vaticanus, reverse these two phrases.
[158] 🕮 **Verses from Psalm 145 make up the Second Antiphon of the Divine Liturgy.**

6 The Lord is lifting up the gentle,
but is bringing sinners down to the ground.
7 Begin your song to the Lord with thanksgiving;
chant psalms with a harp unto our God:
8 who is covering the heavens with clouds,
preparing rain for the earth;
making grass to grow upon the mountains,
and green herb for *the* use of men;
9 *who is* giving fodder unto flocks and herds,[159]
and *feeding* the young ravens, who are calling upon him.
10 He will not take pleasure in the strength of a horse;
neither delights he in the runner's calves.[160]
11 *But the* Lord's delight is in those fearing him,
and in those hoping upon his mercy.

Psalm 147 (147:12-20)

1 *Alleluia! Of Aggaios and Zacharias.*

Be praising the Lord, O Jerusalem;
be glorifying thy GOD, O Sion!
2 Because he strengthened the bars of your gates;
he blessed your sons within you.
3 *He is* the One making peace in your borders,
and filling you with the fatness of the wheat.
4 The One sending his Word to the earth:
his Word will run swiftly—
5 giving snow like wool,
scattering mist like ashes,
6 casting forth his hail like morsels—
who shall stand against his cold?
7 He shall send forth his Word, and will melt them;
he shall blow his Spirit, and the waters will flow.[161]
8 He declared his commandment to Jacob,
his statutes and judgments to Israel.
9 He has not dealt so with any nation;
neither has he explained to them his judgments.

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (3x)

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[159] *flocks and herds*, literally, *domestic animals; livestock.*
[160] *runner's = andrós,* gender specific; literally, *man's*.
calves, knēmais, "the part between the knee and the ankle."
[161] The Word and the Spirit both come forth from the Father, the Word (Son) is begotten, the Spirit proceeds.

Lord, have mercy. (3x)
Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.

[If there be 30 days in the month, continue with the 3rd *stasis*; if there be 31 days in the month, end here on day 30, and begin Psalm 148 on day 31.]

[*Thirty-First Day of the Month*]

Psalm 148

1 *Alleluia! Of Aggaios and Zacharias.*

Praise the Lord from the heavens:
praise him in the highest!
2 Praise him, all ye angels of his:
praise him, all his powers!
3 Praise him, sun and moon;
praise him, all ye stars and the light!
4 Praise him, ye heavens of the heavens,
and the water *that is* above the heavens!
5 Let them praise the Name of *the* Lord:
because he spake *the Word*, and they came to be;
he commanded, and they were created.
6 He hath made them fast unto the ages, even unto the ages of ages;
he hath given a command, and it will not pass away.
7 Praise the Lord from the earth,
ye dragons and all *the* deep waters!
8 Fire, hail, snow, ice, stormy winds—
the *things* fulfilling his command—
9 the mountains and all the hills;
fruitful trees, and all cedars;
10 the wild beasts and all the domestic animals;
creeping things and wingèd birds;
11 kings of the earth, and all peoples;
rulers, and all judges of world;
12 young men and virgins,[162]
elders with *the* younger!
13 Let them praise the Name of *the* Lord:
because his Name only was exalted;
his praise is above earth and *the* heavens!
14 And he shall exalt *the* horn of his people:
a hymn belongs to all his saints,
even the sons of Israel, a people drawing nigh unto him.[163]

[162] *parthénoi,* emphasis in on the virginity of the young women, not on their age; same word used in Isaiah 7:14.
[163] 🕮 **Psalms 148 thru 150 are chanted as the Praises in Orthros (Matins).**

Psalm 149

1 *Alleluia!*

Chant unto the Lord a new song;
his praise is in a church of saints.
2 Let Israel rejoice in the One having made him,
and let the sons of Sion be joyful in their King.
3 Let them praise his Name in choir:[164]
let them chant psalms unto him with timbrel and lute.
4 Because *the* Lord takes pleasure in his people,
and will exalt *the* humble with salvation.
5 Let saints boast with honor,
and *let them* rejoice upon their beds.[165]
6 Let the exaltations of GOD *be* in their throat;
and two-edged swords[166] in their hands;
7 to do vengeance among the nations,
chastisement among the peoples;
8 to bind their kings in chains,
and their nobles in manacles of iron;
9 to accomplish among them the judgment *that is* written.
Such honor will be to all his saints.

Psalm 150

1 *Alleluia!*

Praise GOD in his saints;[167]
praise him in the firmness of his power.
2 Praise him for his mighty acts:
praise him according to the multitude of his greatness.
3 Praise him with a sound of a trumpet:
praise him with lute and harp.
4 Praise him with timbrel and choir:
praise him with strings and pipe.

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[164] *chorō,* "a chorus, choir; a band of dancers."

St Jerome: "Whenever there is a choir, many voices blend into one song...separate voices harmonize as one. So when the faithful gather together, they form the Lord's choir. Let them praise his Name in choir; where there is dissension or jealousy, there is no choir...." [*OP*]

St Athanasios: "A choir is comprised of different people. In everybody, then, let the heart be one in praise of God's good works." [*OP*]

[165] St Jerome: "Elsewhere we hear, '...I shall wash my bed every night; with my tears shall I water my couch [Ps 6:5].' That is the cry of the sinner, of the penitent. But the words here apply to the saints, to the just...." [*OP*]

[166] St Jerome: "A two-edged sword is namely the word of his teachings, historically and allegorically, the letter and the spirit...the Old and New Testaments. It is a two-edged sword that slays adversaries and at the same time defends his faithful. It speaks of the present and the future world." [*OP*]

[167] *saints* = *agíois*, plural; Holy Transfiguration, *Orthodox Psalter*, *NETS* and *LES*. This could also be translated *in his (holy of) holies*.

5 Praise him with tuneful cymbals:
praise him with cymbals of jubilation.
6 Let every breath
praise the Lord!

Glory to Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia! Glory to thee, O God! (2x)
Alleluia, alleluia, alleluia! Glory to thee, O God our hope, O Lord, glory to thee!

The following troparia may be added:

O my Christ, fullness of all good things, fill my soul with joy and gladness and save me; because thou alone art great in mercy.

Glory to Father, Son, and Holy Spirit.

Though I have sinned before thee, O Christ my Savior, yet I have not known any God except thee, and I make bold to appeal to thy mercy: O compassionate Father, only begotten Son, and Holy Spirit, accept me who is turning to thee, and save me!

Now and ever, and unto the ages of ages. Amen.

Apart from thee, I have known no other refuge of fervent intercessor. As thou hast boldness before him who was born of thee, O Lady, help and save me, thy servant.

Lord, have mercy. [40x]

And this Prayer:

O Lord, Heavenly King, Comforter, the Spirit of the Truth, show compassion and have mercy on me, thy sinful servant, and loose me from my unworthiness, and forgive all the things wherein I have sinned against thee today in my humanity, and my inhumanity, behaving worse than a beast, my sins both voluntary and involuntary, in knowledge and in ignorance, whether from youth and from evil suggestion, whether from brazenness or despondency. If I swore by thy Name or blasphemed it in my thought; or dishonored someone; or cursed someone with my anger; or saddened him; or if I became angry about anything; or lied; or slept needlessly; or if a poor person came to me, and I despised him; or if I saddened someone; or quarreled or judged someone; or became puffed up and proud; or if while standing in prayer my mind was distracted by the evil of this world, or by thoughts of depravity; or if I over ate or drank excessively, or laughed without reason; or thought of evil; or if I saw another's beauty, and was wounded by it in my heart; or said improper things; or laughed at another's sin when my sins are countless in number. If I have been neglectful of prayer, or did some other wrong that I do not remember; for all this and more than this have I done: Have mercy on me, O Master my Creator, thine unworthy and unprofitable servant. Forgive, remit, and loose my sins, because thou art gracious, and lovest mankind; so that, lustful, sinful, and wretched as I am, I may lie down and sleep and rest in peace. And I will bow down and hymn and glorify thy most honorable Name, together with the Father and his only begotten Son, now and ever, and unto ages of ages.

1 *A psalm written by David in his own hand—*
outside the numbered psalms—
when he fought in single combat against Goliath.

I was small among my brothers, and youngest in the house of my father;
I was shepherding the sheep of my father.
2 My hands made an instrument,
and my fingers fashioned a lyre.
3 And who will announce *this to* my Lord?
The Lord himself, it is he who will hear.
4 He sent forth his messenger[168]
and took me by the hand from the sheep of my father,
and he anointed me with the oil of his anointing.
5 My brothers *were* handsome and large,
but the Lord took no pleasure in them.
6 I went forth to meet the Philistine,
and he cursed me by his idols!
7 But I, having drawn his own sword, beheaded him,
and removed reproach from *the* sons of Israel.[169]

The End of the Psalter.

Glory to God for all things.

[168] *tòn ággelon,* a reference to Samuel (1st Kingdoms 16:1-13a); however, this could also mean *the Angel of God*, which the Fathers understand to be the pre-incarnate Christ.
[169] This psalm is found in all the manuscripts of the Septuagint psalms.